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THE

PRINCIPLES

OF

GREEK GRAMMAR:

COMPRISING THE SUBSTANCE OF THE MOST APPROVED GRAMMARS EXTANT,

FOR THE

USE OF COLLEGES AND ACADEMIES.

EIGHTH EDITION, REVISED AND CORRECTED.

BY THE REV. PETER BULLIONS, D. D.,

PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AUTHOR OF PRINCIPLES OF ENGLISH GRAMMAR, AND OF PRINCIPLES OF LATIN GRAMMAR.

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PREFACE TO THE SECOND EDITION.

THIS work formerly published as a new translation of MOOR'S GREEK GRAMMAR with additions, has undergone a thorough revisal. Many errors have been discovered and corrected, defects have been supplied, and many improvements introduced, which a daily intercourse in the class-room with students in almost every stage of progress has suggested. A close attention to this subject for many years, with favourable opportunities for observing the attainments made by many, who had commenced their studies by different systems, has strengthened the conviction long felt, that a radical defect exists in the plan of most of the Greek Grammars now used in our public schools. However excellent the elaborate treatises of the German Grammarians are, and however useful the many compends of these recently published may be as books of reference, or as guides to such as commence the study of Greek in maturer years, and have resolved, from a sense of its importance, to master its principles; yet on trial, I am persuaded, they will be found but imperfectly adapted to the condition of the great mass of youth in this country who begin, and too often end, their Greek studies at an early age. With such, it is believed, that no system of Grammar will answer a good purpose, which does not present the leading facts and principles in such a way as *to be easily committed to memory*, and so to be ready for immediate application when necessary.

It is true that youth of ordinary capacity by knowing only the inflexion of words, with the aid of a dictionary, and moderate application, will, in time, be able to guess at the meaning of a passage in Greek; but this is about all. An accurate, philosophical, and practical knowledge of its principles will, in this way, seldom be acquired. And wherever a Grammar, in the form of a lecture or treatise upon the subject, designed to be read and studied, but not adapted, or but ill adapted for being committed to memory, is put into the hands of young students, such will seldom fail to be the result.

To remedy this evil and to provide a comprehensive manual of Greek Grammar, adapted to the use of the younger, as well as to the more advanced class of students in our schools

and colleges, and especially of those under my own care, was the original design of publishing this work. To this end the leading principles of Greek Grammar are exhibited in rules, as few and brief as possible, so as to be easily committed to memory, and, at the same time, so comprehensive and perspicuous, as to be of general and easy application. These being first accurately committed to memory, and then constantly applied in the inflection of words, and in analyzing their forms, soon become so thoroughly understood and fixed in the memory as hardly ever to be effaced, and to be always ready afterwards, to account for every form which words in their numerous changes assume, and to solve every difficulty caused by these changes almost without an effort of thought. A student, though young, if thus exercised but for one year or two, has an immense advantage, in the future prosecution of his studies, over those who have not laid the foundation of their success in a thorough course of *drilling*.

Several excellent elementary works on Greek Grammar have been published within the last ten years, by men eminent for talents and learning, and to whose labours I freely own myself under many obligations. But none of these, so far as known to me, have adopted to any great extent the plan just alluded to. To carry out such a plan to a greater extent than has yet been done, has been chiefly aimed at, and it is hoped in some degree attained in the present work. But while the leading and fundamental parts have been reduced to rules brief and easy to be committed to memory by the younger student, a copious illustration of these principles, and of the exceptions and varieties of usage under them, with every thing important to aid the advanced student, has been inserted in its place in smaller type, in the form of Observations and Notes, all of which are numbered for the sake of easy reference.

In the preface to the first edition a full statement was given of the principal sources from which the materials, here collected, were drawn, and which need not here be repeated. Suffice it to say, that I have not hesitated to avail myself of every assistance within my reach, and to gather from every quarter, and especially from the ample stores of German Philologists, whatever appeared suited to my design. The labour of condensing and arranging, and, to borrow a term from the printer's vocabulary, *justifying* the several parts with due regard to harmony and proportion, into one compact whole, has been very great. The first edition extended to a much greater length *than was intended.* A special object in preparing this edition

has been to reduce the size of the book without impairing its value. To attain this, nearly the whole has been re-written and condensed, some things unimportant have been omitted to make room for others of greater value. The number of paradigms of the declension of nouns, adjectives, and participles has been increased, and the verb has been thrown into the form of a table, so arranged as to present the whole of each voice at once to the view, and to render it equally convenient in studying it to follow either the order of the tenses under each mood, or of the moods under each tense.

I would beg leave in this place to call the attention of students and of teachers, who have not yet examined the subject, to the method of analyzing and forming the tenses of the verb which is here exhibited. No part of Greek Grammar has hitherto proved so puzzling and harassing to the pupil as this. For want of understanding the few simple principles, on which the numerous changes in the form of the verb depend, they appear to him intricate, arbitrary, and incomprehensible to such a degree as to render the prospect of his fully mastering them almost hopeless. That this is owing, in a great measure, to the method of forming the different tenses by deriving one tense from another to which it has some real or fancied resemblance, appears to me beyond a doubt. As there is no foundation in truth for this mode of formation, so almost every writer, following imagination as his guide, has proposed a different theory upon the subject. One, for example, forms the perfect passive from its own future. Another with equal ingenuity forms the future from its own perfect through the medium of the first aorist passive! Another supposes he has simplified the whole matter by deriving every tense in the passive voice from its corresponding tense in the active voice, by making the simple and natural change of -ψω into -φθήσομαι, -ξω into -χθήσομαι, -ψα into -φθην, -ξα into χθην, -φα into -μμαι, -χα into -γμαι, and -κα into -μαι, sometimes into -σμαι. Another still, in order to arrive, for example, at the first aorist passive, starts with the present active and, by a succession of stages, arrives at the end of his journey thus, στρέφω, ἔστρεψα, ἔστρεφα, ἔστραμμαι, ἔστραπται, ἐστράφθην; and when he gets there he finds he has missed his way after all, for the first aorist of this verb is not ἐστράφθην but ἐστρέφθην, and to bring him thither, another rule has to be invented nearly as dark as the road he has already travelled; viz. "Verbs which change ε of the future into ο of the perfect active, and into α of the perfect passive, take ε again in the first aorist; as, ἔστραπται,

ἐστρέφθην." What can be more perplexing and arbitrary than such a process? It is fortunate for the rising generation that such a system is beginning to pass away, and to Professor Thiersch of Germany must we regard ourselves as chiefly indebted for the deliverance. Throwing aside the complicated systems of rules and exceptions which the above theories had rendered necessary, he directs to the more simple and philosophical method of observing and stating the fact, that the root or stem runs unchanged, or but slightly so, through the whole verb, and that one part differs from another in form, only in the part prefixed and added to the stem, and that in all verbs these parts are nearly the same. Instead, therefore, of forming one tense from another by a process much like the story of "the house that Jack built," every tense is formed at once immediately from its root by simply annexing the proper *Tense-ending* and prefixing the augment in the tenses that require it. Thus for the sake of comparison, instead of the laborious and clumsy process above; in order to form the 1 aor. p. of *στρέφω* all that is necessary is to annex the aorist *tense-ending* *-θην* to the root *στρέφ*, prefixing the augment, and it is done,—you have *ἐστρέφθην* at once; and so it is with every other tense.

The whole system of forming the tenses from the root according to this method is given in about ten lines at the foot of p. 102, and all its modifications as applied to the different classes of mute, pure, and liquid verbs occupy only about three pages, 107—109. By forming the tenses in this way, the Greek verb will be found a simple, regular, and beautiful structure, as all that belongs to the language is. And I hesitate not, again to say, after ten years' further experience, and after repeated examination of other theories, that in my opinion "this method, for beauty, simplicity, and philosophical accuracy greatly surpasses every other system of analysis, and that a more minute, familiar, and certain knowledge of the Greek verb can be obtained with much more ease and in a shorter time by studying it in this way than in any other." If others, however, after examining the subject may be of a different mind, and prefer the method of forming one tense from another, MOOR's rules for the formation of the tenses, unquestionably the simplest and most perfect of their kind, will be found at page 299, and can be learned either before or after the paradigm of the verb, as the teacher may direct. Those who adopt this method will, of course, omit from § 81 to § 97, except § 87 and 88 on the augment.

Hints respecting the method of studying this Grammar.

Those who have had experience in teaching the Greek language will need no instructions from me how to study this, or any other Grammar which they may think fit to use; but still a few hints as to the way in which it is intended to be used may not be useless to the young teacher, or to the Student who may be under the necessity of prosecuting his studies without a teacher.

It is by no means intended that the beginner should study, and much less commit to memory, every thing in the book. It is presumed that he comes to the study of Greek with some knowledge of the English and Latin Grammar, and he will therefore throughout meet with much with which he is already acquainted and which will require no new labour. In general, the *definitions* and *rules* printed in large type, together with the paradigms of nouns, adjectives, pronouns, and verbs, is about all that should be attended to at first, but these should be committed very accurately to memory and repeated so often in daily revisals as to become easy and familiar. If this is not done, the student's progress will be slow and embarrassed at every step, which otherwise would be rapid, easy, and pleasant. By youth of ordinary capacity this will generally be effected in the course of six or seven weeks. It is then time to begin to read easy sentences, simply with a view to furnish a *praxis* on the rules and paradigms previously committed. In this exercise every word should be declined and every rule belonging to its inflection should be repeated till it can be done not only correctly and easily, but almost without an effort. Two or three lines a day will be sufficient at first—increasing the quantity no faster than the pupil is able thoroughly to analyze every word. Simultaneously with this as a part of each recitation, the parts of the grammar already committed should be reviewed repeatedly, first, in shorter and then in longer portions, till the pupil is able to run over the whole in a recitation of fifteen or twenty minutes. All this may be effected in the space of three or four months. Longer lessons will then be proper, and along with this the study of the Grammar taking up the more important parts of what was omitted before, not to commit to memory but study so as to become familiar with them, and be able to refer to them at once when they may be needed. By going over the Grammar two or three times, in this manner, in the course of a year, every part will become connected in the mind with the rules to which these parts belong, so as to be readily recalled by them.

There are two or three points to which it is necessary for the pupil to pay special attention. 1st. *The Rules of Euphony*, § 6. To the Euphony of their language the Greeks paid the greatest attention. In order to avoid the harsh sound which would be the result of certain consonants coming together, they often exchanged a consonant in certain situations for another of more pleasing sound, sometimes they changed their order, sometimes dropped one of them, or inserted another. To this is owing, in part, the apparent irregularity in the flexion of nouns and verbs, which has led to form so many perplexing rules for cases and tenses. The rules of Euphony extend not to the flexion of nouns only, but to the whole structure of their language—to the composition and derivation of their words, and even to the collocation of them in a sentence. These principles are few, thoroughly systematized, and very easy to be comprehended. They are exhibited in the sixth section, and occupy a little less than five pages. This part, and, as fundamental to it, the fourth section should be thoroughly mastered before proceeding to the 3d declension where they will be needed.

Another thing requiring special attention, and of almost equal importance, is the *rules for contraction*. These should be studied in their place after the third declension § 34–40, or they may be omitted till the second revisal. These with the exercises on them occupy about six pages, and should also be thoroughly mastered. These rules account for the changes that take place in the form of a word when vowels concur, as the rules of euphony do in the case of concurrent consonants, and both together are indispensable in order to understand the forms which words almost uniformly assume under the operation of these principles. A perfect readiness in the rules of contraction renders a paradigm of contract verbs entirely unnecessary. Still as some may wish to have such a paradigm, it is furnished in the appendix § 222.

The last thing to which I would invite special attention is the mode of teaching the Greek verb, which on account of its numerous changes, and these affected differently in different verbs by the rules of Euphony, according to the consonants of which it consists, or which concur in the course of inflection has been regarded as so intricate and difficult. First of all it is necessary to ascertain in every verb the ROOT, or stem, which, in certain cases, undergoes changes peculiar to itself. These, however, are few, and under a very few short and plain rules, § 82–85. On these the pupil should be drilled till he can with perfect readiness and certainty tell the root of any regular verb the moment it is announced; and also its second and third forms, when they differ from the first. This may be the work of one or two days. To the root is prefixed the augment in certain tenses, the rules for which will be found in § 88, and require no special notice. The next step is to commit the tables of terminations § 92 very accurately to memory, beginning at the top of each column and proceeding down the page, this will be much more easily accomplished than to commit the paradigm of the verb, and will answer a better purpose. All that then remains is to learn the method of forming each tense by annexing the Tense-endings, § 93, to the proper root, according to the rules for mute, pure and liquid verbs in § § 94, 96, 97. This is an important exercise and should be persevered in, till the utmost accuracy, ease, and readiness is attained.

The Syntax of the Greek language is a highly important part of the subject, and should be diligently and carefully studied, but this may be postponed to the second year, as the rules of Syntax common to the Latin and Greek will be sufficient for the earlier stages. The subject of analysis and translation in the Appendix § 223, may be worthy of some attention.

I avail myself of this opportunity to return my grateful acknowledgements for the favourable notice taken of the former edition of this work by many eminent scholars, and for the friendly critical hints with which I have been favoured by teachers and others. They will see that these have generally been attended to in this edition. The third edition of the English Grammar has just been published. The Latin Grammar is in a state of forwardness, and will likely be published in the Spring. These three will complete the series of Grammars, English, Latin, and Greek, on the same plan, following the same arrangement, and as near as practicable expressing the definitions and rules in the same language. So that one will be a profitable introduction to another, and the perplexity arising from studying English Grammar by one system, Latin by another, and Greek by one still different, may be avoided.

ALBANY ACADEMY,
September 25th, 1840.

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LIGATURES OR ABBREVIATIONS,

in Ancient Greek MSS. & Editions

α̃,	πρώτῳ,	ιω,	ην,	σαῦ̃,	σαῦτα,
αγ,	αι,	κ̀, ἐ.	καὶ,	σθ,	σθ,
αλ,	αλ,	κ̃,	κατὰ,	σθαι, αῖ,	σθαι,
αλλ,	ἀλλ,	κεφ̓.	κεφάλαιον,	σκο,	σκο,
αν,	αν,	μ̓ς,	μαῦ,	σπ,	σ.τ,
ἀπο,	ἀπο,	μ̃θ,	μεθ,	σ̃,	σσ,
αὐτθ,	αὐτ̃θ,	μ̃,	μεν,	ς,	στ,
αὐτῳ̃,	αὐτῷ,	μ̓ν,	μεν,	χ,	σχ,
γὰ̃,	γὰρ,	μ̃τ,	μετα,	ϑ, ϑ,	ται,
γεν,	γεν,	μιω,	μην,	ῖ,	ταῖς,
γε,	γε,	μῶ̃ς,	μων,	τ̃, τ̓,	τὴν,
γρ̃,	γραφεται	οῖ̓, ῖ,	οῖον, ον,	τ̃ς, τ̓ς,	τῆς,
δ,	δὲ,	ο̃,	ος,	θ̃, θ,	το,
δ̓.	δ',	ϑ, ὸ̓,	ου, ὀυ,	ῶ̃, τ̃,	τον,
δια, δ̓α,	δια,	ὸ̓ε,	ὸ κ,	τ̃, θ̃, τθ̃,	τοῦ,
δρ,	δρ,	πᾶ̃, πᾶ̓,	παρ,	τ̃̀ς,	τοὺς,
ει, ῖ,	ἐι,	πἀρα,	παρα,	π, β̓,	τρ,
ῖ,	εῖ,	πἐρ,	περ,	τ̃,	τρο,
εἶ̓,	εἶναι,	πἐρ,	περ,	τῳ̃, ω̃,	τῷ,
ἐκ,	ἐκ,	πρ, π̓,	πρ,	τῶ̃, τ̃,	τῶν,
λ̓, λ̓λ̓.	ἐλ, ἐλλ.,	πρα,	πρα,	δ,	ῦ,
ἐν, ω,	ἐν,	προ,	προ,	γ,	υι,
ἐ̓ξ, ὲ̓ξ,	ἐξ,	πρω,	προ,	ω̃, ν̃,	υν,
ἐπειδ̓ή,	ἐπειδὴ,	ρα,	ρα,	ῶ̃,	υπ,
ἐπεν,	επεν,	ρι,	ρι,	ῦ̓ρ,	ὑπερ,
ἐπι, ωὶ,	επι,	ρο,	ρο,	ῦ̓π,	ὑπο,
ερ, ρ̃,	ερ,	ρω,	ρω,	χ̓αρι,	χαρι,
ἐ̓στι,	εστι,	σα,	σα,	χ̓ρ,	χρι,
ε̃,	ευ,	σαν,	σαν,	ω̃,	ω̃,

GREEK GRAMMAR.

PART I.

ORTHOGRAPHY.

The Greek Alphabet consists of twenty-four Letters, namely:

Α, α.	Ἄλφα.	Alpha.	a.
Β, β, ϐ.	Βῆτα.	Bêta.	b.
Γ, γ, ϝ. [1]	Γάμμα.	Gamma.	g.
Δ, δ.	Δέλτα.	Delta.	d.
Ε, ε.	Ἒψιλόν.	Epsilon.	ĕ.
Ζ, ζ. [2]	Ζῆτα.	Zêta.	z.
Η, η.	Ἦτα.	Eta.	ē.
Θ, ϑ, θ.	Θῆτα.	Thêta.	th.
Ι, ι.	Ἰῶτα.	Iôta.	i.
Κ, κ. [3]	Κάππα.	Kappa.	k.
Λ, λ.	Λάμβδα.	Lambda.	l.
Μ, μ.	Μῦ.	Mu.	m.
Ν, ν.	Νῦ.	Nu.	n.
Ξ, ξ.	Ξῖ.	Xi.	x.
Ο, ο.	Ὂμικρόν.	Omikron.	ŏ.
Π, π, ϖ.	Πῖ.	Pi.	p.
Ρ, ρ.	Ῥῶ.	Rho.	r.
Σ, σ, ς. [4]	Σῖγμα.	Sigma.	s.
Τ, τ.	Ταῦ.	Tau.	t.
Υ, υ.	Υ̓͂ψιλόν.	Upsilon.	u.
Φ, φ.	Φῖ.	Phi.	ph.
Χ, χ. [5]	Χῖ.	Chi.	ch.
Ψ, ψ.	Ψῖ.	Psi.	ps.
Ω, ω.	Ὦμέγα.	Omega.	ō.

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1 Γ before a vowel like g hard, as in *got*;—before κ, γ, χ, or ξ, it is sounded like *ng* in sing, thus, ἄγγελος, ἀγκών, pronounced *ang-elos, ang-kon.*

2 Z like *dz* sounded soft, as μελίζω, pronounced *melid-zo*, ζάω, pronounced *dzao.*

3 K like k or c hard.

4 Sigma at the end of a word is written ς, not at the end σ.

5 X is always a guttural, like the German *ch* in buch.

DIVISION OF LETTERS.

Letters are either *Vowels* or *Consonants.*

§ 1. OF VOWELS.

1. The vowels are seven ; viz.

Two short,	ε, ο.
Two long,	η, ω.
Three doubtful,	α, ι, υ.

2. *Α, ι, υ,* are called *doubtful,* because they are sometimes short, and sometimes long. Thus,

α in πατὴρ, is always short.
α in λαὸς, is always long.
α in Ἄρης, may be either long or short.

There are but five distinct vowel sounds in the Greek language, viz. α, ε, ι, ο, υ. The η, and ω, are used to express the lengthened sound of ε and ο. The vowel sounds then may be thus expressed :

Short, ε, ο, ᾰ, ῐ, ῠ.
Long, η, ω, ᾱ, ῑ, ῡ.

§ 2. OF DIPHTHONGS.

1. A *diphthong* is the union of two vowels in one sound. If the sound of both vowels be distinctly heard, it is called a *Proper diphthong ;* if not, it is called an *Improper diphthong.*

Note 1. The first vowel of a diphthong is called the *prepositive vowel;* and the second, the *subjunctive vowel.*

2. The *Proper diphthongs* are six ; and are formed from ᾰ, ε, ο, with ι or υ subjoined : thus,

from ᾰ are formed	αι and αυ,
from ε	ει and ευ,
from ο	οι and ου.

3. The *Improper diphthongs* are also six. Three have the Subjunctive vowel ι written under ; viz. ᾳ, ῃ, ῳ. The other three are ηυ, ωυ, υι.

Note 2. In the improper diphthongs ᾳ, ῃ, ῳ, when the prepositive is a capital, the ι is written *after* it ; thus, Αι, Ηι, Ωι.

4. A vowel, preceded by another vowel, with which it does not form a diphthong, is said to be *pure*. Thus, α is pure in γέα and φιλία; ος is pure in πόλεος, ραδίος, &c.

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§ 3. OF THE PRONUNCIATION OF VOWELS AND DIPHTHONGS.

The ancient pronunciation of the Greek vowels and diphthongs cannot now be determined with certainty in all cases. The knowledge we have of it is derived chiefly from Greek words that appear in Latin, and Latin words that appear in Greek;—from imitation of natural sounds, as the bleating of the sheep, or the barking of the dog;—from a play upon words, and other hints of a similar character.

If uniformity in the pronunciation of the Greek is to be aimed at—and it is certainly desirable that it should—the Erasmian method, among all others now in use, seems entitled to preference as a standard, not only on account of its simplicity and perspicuity, but also as having the authority of the ancients, so far as this can be ascertained, decidedly in its favour. It is, moreover, the pronunciation that generally prevails in Europe, and has been adopted in some of the most distinguished schools in America. The whole system is exhibited in the following

TABLE OF VOWEL AND DIPHTHONGAL SOUNDS.

Short ă	like	a	in hat,	as πατήρ.
Long ā		a	far,	as πᾶς.
Short ε		e	met,	as γένος.
Long η		ey	they,	as θήρ.
Short ĭ		i	tin,	as ἵνα.
Long ī		i	machine,	as Ἰλιον, χίλος.
Short o		o	not,	as τόνος.
Long ω		o	note,	as φῶς.
Short υ	as French	ŭ	tu,	as μάρτυρ.
Long υ	as French	ū	une,	as κυνὸς.
αι	like	i	fire, or aye,	as τύψαι.
ει		i	fine,	as τύψει.
αυ		ou	our,	as αὐτός.
ευ		eu	feud,	as εὑρέ.
οι		oi	soil,	as οἱ.
ου		ou	ragout,	as οὗτος.
υι		ui	quick, or we,	as υἱὸς.

§ 4. OF CONSONANTS.

1. The simple consonants are either *mutes* or *semi-vowels.*

2. The mutes are nine, and are divided into three classes, according to their strength; viz.

Smooth,	π, κ, τ.
Middle,	β, γ, δ.
Aspirate,	φ, χ, θ.

3. By *strength* is meant the force of voice, or of breathing requisite in pronouncing, which is different in each of the above classes,—the *smooth* mutes requiring the least, the *aspirates* the greatest, and the *middle* a degree of force intermediate between the other two.

4. Each smooth mute has its own middle and aspirate, and these three are called mutes of the *same sound*, or of the *same order*, because they are pronounced by the same organ; thus,

Π-mutes, or labials,	π, β, φ.
K-mutes, or palatals,	κ, γ, χ.
T-mutes, or dentals,	τ, δ, θ.

Obs. In mutes of the *same sound*, one is frequently changed for another.

5. The semi-vowels are five, λ, μ, ν, ρ, ς. Of these λ, μ, ν, ρ, are called *liquids*, because they readily unite with, or *flow* into, the sound of other consonants.

6. The double consonants are three, ψ, ξ, ζ; and are formed from the three orders of mutes with ς; thus,

π, β, φ, κ, γ, χ, τ, δ, θ,	with ς makes	ψ, ξ, ζ,	equivalent to	ps. x. z.

7. In the declension of nouns and verbs, when a π-mute, or a κ-mute, would be followed by ς, the double consonant ψ or ξ is substituted; thus, instead of Ἄραβσι or πλεκσω, must be written Ἄραψι, πλέξω, &c. But a τ-mute, coming before ς, must be rejected; thus, for ἀνύτσω must be written ἀνύσω, &c. § 6. 8.

8. In like manner a double consonant may be resolved into the mute from which it is formed, and ς; thus,

ψ may be resolved into	πς, βς, or φς.
ξ	into κς, γς, or χς.
ζ	into τς, δς, or θς.

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the ς from the mute with

which it is combined; thus, λαίλαψ, by dropping the ς becomes λαίλαπ; κόραξ becomes κόρακ; and so of other combinations.

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§ 5. OF SYLLABLES.

A Syllable is a distinct sound, forming the whole of a word, or so much of it as can be sounded at once. To these belong certain marks and characters; as,

1. ACCENTS.

Accents are used to regulate the tone of syllables over which they are placed. They are three: the *acute* (´), the *grave* (`), and the *circumflex*, which was first marked ^, then ˆ, and lastly ~.

The *acute* is placed on one of the three last syllables of a word, and indicates that the tone of the syllable is to be raised or sharpened; as, τύπτω, *I strike.*

The *grave* is never placed but on the last syllable, and indicates that its tone is to be lowered; as, τιμὴ, *honor.*

The *circumflex* is placed on a long vowel or a diphthong, in one of the two last syllables, and unites the force of both the former, by first raising and then depressing the tone of the syllable; as, ποιῶ.

2. SPIRITUS OR BREATHINGS.

The *Spiritus*, or *breathings*, are two; the *asper*, or *rough* breathing, marked (῾); and the *lenis*, or *soft* breathing, marked (᾽).

The *spiritus asper* has the force of the Latin H; thus, ἅμα is pronounced *Hama.*

Note. Anciently H was the mark for the aspirate, in Greek, as it is in Latin; thus, ἑκατόν was written HEKATON.

The *spiritus lenis* only indicates that the *spiritus asper* is not to be used. These marks are used as follows:

1st. A vowel or diphthong, beginning a word, has always a *spiritus.* In the diphthong it is placed over the *second vowel*; as ἅμα, ἐγὼ, εὑρέ, οὗτος.

2d. υ, or ρ, beginning a word, has always the *spiritus asper.*

3d. ρ in the middle of a word, if single, has no *spiritus*, but if doubled, the first has the *spiritus lenis*, and the second the *spiritus asper*; as πόῤῥω, *porrho*

3. THE ÆOLIC DIGAMMA.

The Æolic dialect, the most ancient form of the Greek language, had no *spiritus asper*, and it is seldom used in the Ionic. The want of it, in the former, was compensated, in all words beginning with a vowel, by a species of aspirate, now called THE ÆOLIC DIGAMMA.

This was originally a full and strong consonant having the sound of the Latin F or V. It was called *digamma*, because its form (*F*) was that of a double *Γ*. It is thought to have been used by the ancients before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, *οἶνος, ἔαρ, ἶς, ὄϊς, αἰὼν, ἄορνος, ὠόν*, and the like, were written, or pronounced as if written, *Fοῖνος, Fέαρ, Fἶς, ὄFις, αἰFὼν, ἀFορνος, ὠFόν*, from which the Latin *vinum, ver, vis, ovis, [illegible]m, avernus, ovum*, &c., were evidently derived before the digamma disappeared. Between two vowels it was at length softened down, and even with the Æolians passed into *υ*. Thus we have *αὐήρ, αὐώς*, for the common *ἠήρ, ἠώς*. This accounts for the form of some words in the Attic and common dialects in which the digamma, softened into *υ*, still remains, especially where followed by a consonant. Thus the ancient *χέFω* passed into *χεύω*, and lastly into *χέω*, which still retains in the 1st fut. *χεύσω*, the softened form of the ancient *χέFσω*. So *κλαίω*, Attic *κλάω*, has in the 1st fut. *κλαύσω*. In like manner *νᾶες*, the plural of *ναῦς*, still retains in the dative *ναύσι*, the softened form of the ancient *ναFσι*.

4. The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as *ἀλλ' ἐγὼ* for *ἀλλὰ ἐγὼ*. This is done when the following word begins with a vowel, and in compounds when the first part ends, and the last begins with a vowel. § 6. 3. 1. Sometimes the *diphthongs* are elided by the poets; as, *βούλομ' ἐγὼ* for *βούλομαι ἐγὼ*; and sometimes after a long syllable the initial vowel is cut off from the following word; as, *ὦ 'γαθέ* for *ὦ ἀγαθέ*.

Exc. Instead of the apostrophe, or cutting off the final vowel, the concurring vowels are sometimes contracted; as, *προὔργου* for *πρὸ ἔργου*; *κᾀκ* for *καὶ ἐκ*.

Note. The union, or contraction of such words, is indicated by the *spiritus* being placed over the vowel, at the place of junction, as in the preceding examples.

5. The *Diastole* is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, *τό,τε, and this*, to distinguish it from *τότε, then*; *ὅ,τι, what*, to distinguish it from *ὅτι, because*. Sometimes they are written apart, without the comma; thus, *τό τε, ὅ τι*.

6. The *Diæresis* (¨) is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, *ὄϊς, a sheep, πραΰς, mild*, pronounced *o-is, pra-us*.

7. The figures affecting syllables are as follows:

1st. *Prosthĕsis* is the prefixing of one or more letters to the beginning of a word; as, *σμικρός* for *μικρός*, *ἐεἰκοσι* for *εἴκοσι*.

2d. *Paragōge* is the adding of one or more letters to the end of a word; as, *ἦσθα* for *ἦς*; *τοῖσι* for *τοῖς*.

3d. *Epenthĕsis* is the insertion of one or more letters in the body of a word; as, *ἔλλαβε* for *ἔλαβε*; *ὁππότερος* for *ὁπότερος*.

4th. *Syncŏpe*, is the taking away of one or more letters from the body of a word; as, *ἦλθον* for *ἤλυθον*; *εὑράμην* for *εὑρησάμην*.

5th. *Aphærĕsis* is the cutting off of one or more letters from the beginning of a word; as, *στεροπὴ* for *ἀστεροπὴ*; *ὁρτὴ* for *ἑορτὴ*.

6th. *Apocŏpe* is the cutting off of one or more letters from the end of a word; as, *δῶ* for *δῶμα*; *Ποσειδῶ* for *Ποσειδῶνα*.

7th. *Tmēsis* is when the parts of a compound word are separated by an intervening word; as, *ὑπὲρ τινὰ ἔχειν* for *ὑπερέχειν τινά*.

8th. *Metathesis* is the transposition of letters and syllables; as, *ἔπραθον* for *ἔπαρθον*; *ἔδρακον* for *ἔδαρκον*; *κάρτος* for *κράτος*.

Obs. The Ionians, by a species of Metathesis, change the breathing in a word; as, *κιθὼν* for *χιτὼν*; *ἐνθαῦτα* for *ἐνταῦθα*.

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§ 6. EUPHONY.

In combining their letters into words, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they carefully avoided every concurrence of consonants not easily pronounced to-

gether. The means by which this is effected may be summed up in the following

RULES OF EUPHONY.

(It is of great importance for the student to be very familiar with the following rules, and expert in applying them, before he enters on the 3d declension, as they are then required in almost every step To aid him in this, a table of exercises is subjoined, in which he should practise till he can correct the orthography, and give the rule with the greatest ease and readiness.)

1. Words ending in σι, and verbs of the third person in ε and ι, add ν to the termination before a vowel, or before a pause; as,

Πᾶσιν εἶπεν ἐκεῖνος, for *πᾶσι εἶπε ἐκ*; also to the diphthong *ει*, in the pluperfect indicative active;—the word *εἴκοσι*, (*twenty*), and the adverbs *πέρυσι*, *παντάπασι*, *νόσφι*, *πρόσθε*, *ὄπισθε*, *κε* and *νυ*. This was called by grammarians *ν ἐφελκυστικόν*, because by preventing the hiatus between two vowels it, as it were, *drew* the second vowel to the first. Among the poets it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes by the Attic prose writers to give energy to the tone.

Obs. 1. Sometimes ς is added, on the same principle; thus, *οὕτω* becomes *οὕτως*. Also the particle *οὐ* is changed into *οὐκ* before a vowel, and into *οὐχ* before an aspirated vowel.

2. When two mutes of a *different sound* come together, they must be of the *same strength*; i. e. they must be both *smooth*, or both *middle*, or both *aspirate*; as *ἑπτά*, *ἄβδελον*, *ἄχθος*.

If, by derivation or declension, two mutes of different strength would come together, the former must take the class of the latter; thus, the terminations *-τος*, *-δην*, *-θεις*, with *γράφω*, the *ω* being omitted, form *γραπτός*, *γράβδην*, *γραφθείς*; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus in *ἑπτά* and *ὀκτώ*, if the *τ* be changed into *δ*, the *π* and *κ* must be changed into *β* and *γ*; as, *ἑπτά*, *ἕβδομος*; *ὀκτώ*, *ὀγδόος*.

3. A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

1st. In the composition of words; thus, from *ἀπ'* and

ἡμέρα comes ἐφήμερος. So from ἐπτά, by apostrophe, ἑπτ', and ἡμέρα comes ἑφθήμερος; from κατά and εὕδω, καθεύδω, &c.

2d. When words stand together in a sentence; thus, ἐφ' ἡμῖν, καθ' ἡμᾶς, αφ' οὗ, &c.

3d. When words are united by contraction; thus, τὸ ἱμάτιον united become θοιμάτιον; τὸ ἕτερον, θάτερον, &c.

N. B. The middle mute δ is never changed before an aspirated vowel; as, οἴκαδ' ἰκέσθαι; and β and γ only before -ά, and ἴν in forming the perfect and pluperfect active, § 86 Obs. 2—Ex is never aspirated.

4. When two successive syllables would begin with an aspirate, the first is changed into its own smooth; thus,

Πεφίληκα, not φεφίληκα; θρίξ, Gen. τριχός, not θριχός; from the root θρεχ the verb is τρέχω, not θρέχω; from θ[illegible], τρέφω, not θρέφω; and from ἕχ, ἔχω not ἕχω. (See below, *Obs.* 3.) In like manner from θαφ, the root of θάπτω, (R. 2.) is derived τάφος, &c.

EXCEPTIONS. To this rule there are five exceptions; viz.

Exc. 1. Compound words generally; as, ὀρνιθοθήρας, ἐφυφή.

Exc. 2. Φ or χ before θ; as, φάθι, χυθῆναι.

Exc. 3. When one of the aspirates is joined with another consonant; as, θαφθεὶς, ἀπέφθιθον, πυθέσθαι, (but the rule holds when ρ follows the first aspirate, as above in τρέχω not θρέχω.)

Exc. 4. If the second aspirate has been occasioned by a spiritus asper following it; as, ἕθηχ' ὁ ἄνθρωπος for ἐθηκ'; πέφευχα for πέφευγ-ά; and so of others.

Exc. 5. When the second aspirate belongs to the adverbial terminations θεν or θι; as, παντοχόθεν, Κορινθόθι.

Obs. 2. Of three aspirates beginning successive syllables, the first only is changed; as, τέθαφα for θέθαφα.

Obs. 3. When the first of two aspirates is the *spiritus asper* it is changed only before χ; thus, δθεν, δθι, ἧφα. &c., preserve the spiritus asper before the aspirates θ and φ, but ἕχω must be changed into ἔχω.

Obs. 4. When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, ἔχω, 1st fut. ἕξω; τρέχω, θρέξω; τρέφω, θρέψω; and the derivatives θρεπτὸς, θρεπτικὸς, &c.

Obs. 5. The second of two aspirates is seldom changed.

is always done, however, in imperatives in θι; as, τίθετι, τίφθητι; for τίθεθι, τίφθηθι.

Obs. 6. A mute may be doubled, but if it be an aspirate, the first is changed into its own smooth; as, Ἄτθις, not Ἄθθις; Βάκχος, not Βάχχος; Ματθαῖος not Μαθθαῖος; Σαπφώ not Σαφφώ.

5. P at the beginning of a word is doubled when a short vowel is prefixed; as,

Ῥίπτω, ἔῤῥιπτον; ἀῤῥεπής from ἄ and ῥέπω; περιῤῥοος from περι and ῥέω.

I. THE MUTES BEFORE Σ

6. A π-mute (π, β, φ,) before σ, unites with it and forms ψ; as,

λειπω, λειπσω, written λειψω.

7. A κ-mute (κ, γ, χ,) before σ, unites with it and forms ξ; as,

ἤκω, ἤκσω, written ἥξω.

8. A τ-mute (τ, δ, θ,) before σ, is rejected; as,

σώμασι for σώματσι; ἅσω for ἅδσω; ὄρνισι for ὄρνιθσι.

II. THE MUTES BEFORE M.

9. A π-mute before μ, is changed into μ; thus,

for τέτυπμαι, τέτριβμαι, γέγραφμαι,
write, τέτυμμαι, τέτριμμαι, γέγραμμαι.

10. A κ-mute before μ is changed into γ; thus,

for πέπλεκμαι, βέβρεχμαι,
write πέπλεγμαι, βέβρεγμαι.

Hence γ before μ, remains unchanged; as, λέλεγμαι.

11. A τ-mute before μ, is changed into σ; thus,

for ἥνυτμαι, ἥρειδμαι, πέπειθμαι,
write ἥνυσμαι, ἥρεισμαι, πέπεισμαι.

Obs. 7. To these rules there are some exceptions in *substantive forms*, as, ἀκμή, not ἀγμή; πότμος, not πόσμος.

III. CHANGES OF THE LETTER *N*.

12. N, before a π-mute, and also before ψ, is changed into μ; thus,

for λινπάνω, λανβάνω, ἐνφύς, ἔνψυχος,
write λιμπάνω, λαμβάνω, ἐμφύς, ἔμψυχος.

13. N, before a κ-mute, and also before ξ, is changed into γ; thus,

for ἔνκειμαι, φυνγάνω, τυνχάνω, πλάνξω,
write ἔγκειμαι, φυγγάνω, τυγχάνω, πλάγξω.

14. N, before a τ-mute, remains unaltered; as, ἐντός, συνδέω.

15. N, before another liquid, is changed into the same; thus,

for ἐνμένω, συνλαμβάνω, συνῥάπτω,
write ἐμμένω, συλλαμβάνω, συῤῥάπτω.

16. N, before σ or ζ, is usually rejected; thus,

not δαίμονσι, συνζυγία; but δαίμοσι, σύζυγία.

Obs. 8. *N* is retained before σ only in [illegible] words; as, Τιρύνς, ἕλμινς, πέφανσαι. In συν before σ, followed by a vowel, it is changed into σ; thus, συσσείω, συσσιτία. Εν retains the ν before ρ, σ, ζ.

IV. OF THE LETTER *Σ*.

17. When σ would stand between two consonants, it is rejected; thus,

	λελειπ-σθων,	τετριβ-σθαι,	λεγέγ-σθωσαν.
without σ,	λελειπ-θων,	τετριβ-θαι,	λελέγ-θωσαν.
combined,	λελειφθων,	τετρῖφθαι,	λελέχθωσαν.

And so from ἠγγέλσθαι, ἠγγέλθαι; from πέφανσθον, πέφανθον, or πέφασθον.

Obs. 9. Also when σ by inflection comes before σ, one of them is rejected; as,

Perf. 2d. Sin.	ἐσκεύασ-σαι.	Plup. ἐσκεύασ-σο.
become	ἐσκεύασαι.	ἐσκεύασο.

18. When both *ν* and a *τ*-mute together, are cast out before *σ*, *ε* preceding it is changed into *ει*, *ο* into *ου*, and a doubtful vowel is lengthened; but *η* and *ω* remain unchanged; thus,

τυφθεντσι becomes	*τυφθεῖσι*;	*τυψαντσι* becomes	*τύψᾱσι*;
σπενδσω	*σπείσω*;	*γιγαντσι*	*γίγᾱσι*;
λεοντσι	*λέουσι*;	*δεικνυντσι*	*δείκνῡσι*;
τυπτοντσι	*τύπτουσι*;	*τυπτωντσι*	*τύπτωσι*.

Obs. 10. In some instances, and perhaps always in the nominative, this alteration takes place when *ν* only has been rejected; thus, from *ἑκς*, *ταλᾰ́ν̣ς*, *μελᾰ́ν̣ς*, come *εἷς*, *τάλᾱς*, *μέλᾱς*.

19. When two consonants meet, which are not easily pronounced together, the pronunciation is sometimes relieved by inserting a third consonant between them; thus,

ἀνρὸς, by syncope for *ἀνέρος*, is relieved by inserting *δ*; as, *ἀνδρὸς*. Sometimes by a metathesis, or transposition of letters; as, *ἔπρσθον* for *ἔπαρθον*.

20. TABLE of words to be corrected according to the foregoing rules.

(Let the pupil always give the rule for the correction.)

ἔλιπε δν	*ἔθηκ' ὁ*	*ὤθμαι*	*λειπσω*	*λήβσω*
φασί ἐκ—	*φέφακα*	*συνπλέκω*	*σύνγονος*	*ἐπρίγθην*
ἔλεγε οὓς	*θέθεικα*	*ἐνβαίνω*	*ἐνχέω*	*ἐνβάλλω*
εἶπε	*ἄγσει*	*συνφέρω*	*συνξέω*	*τύπιοντσι*
παισὶ	*πλέκσω*	*ἔνψυχος*	*ἐνλείπω*	*τυπθέντσι*
εἰσὶ	*ἅφσαι*	*ἐνκλίνω*	*συνμένω*	*πένθσομαι*
νόσφι	*πείθσω*	*χέχρημαι*	*συνρέω*	*λέοντσι*
τυπθῶ	*ἄνυτσον*	*ἔχεις*	*σύνληψις*	*ἱστάντσι*
θάφτω	*λέλεπμαι*	*Ἄθθις*	*τύψθαι*	*κρύβτω*

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§ 7. PUNCTUATION.

The marks of *punctuation* in Greek are, the comma (,); the colon and semi-colon (·); the *period* (.); and mark of interrogation (;).

PART II.

ETYMOLOGY.

ETYMOLOGY is that part of Grammar which treats of the different sorts of words, their various modifications, and their derivations.

§ 8. OF WORDS.

1. Words in respect of their *Formation* are either *Primitive* or *Derivative*, *Simple* or *Compound.*

A *Primitive* word is one that comes from no other; as, παῖς, ἀγαθὸς.

A *Derivative* word is one that is derived from another word; as, παιδεία, ἀγαθότης; from παῖς, ἀγαθὸς.

A *Simple* word is one that is not combined with any other word; as, βάλλω.

A *Compound* word is one that is made up of two or more simple words; as, ἐκβάλλω, from ἐκ and βάλλω.

2. Words in respect of *Form* are either *Declinable* or *Indeclinable.*

A *Declinable* word is one subject to certain changes of termination, to express the different relations of gender, number, case, person, &c.,—usually termed in grammar *Accidents.*

Obs. 1. In every declinable word there are at least two parts, the *root* or basis, and the *termination.* The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied by inflection to produce these different forms.

Obs. 2. The inflection of nouns, adjectives, pronouns, and participles, is called *Declension*, that of verbs, *Conjugation.*

An *Indeclinable* word is one that is subject to no change of termination.

3. In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech.*

§ 9. PARTS OF SPEECH.

The Parts of Speech in the Greek language are eight; viz. 1. *Noun* or *Substantive*, *Adjective*, *Article*, *Pronoun*, and *Verb*, declined. 2. *Adverb*, *Preposition*, and *Conjunction*, undeclined.

Obs. 1. The participle, which in some Grammars is considered a distinct part of speech, is properly a modification of the verb, and may, therefore, be considered as a part of it.

Obs. 2. In Greek, the interjections are considered by most Grammarians as adverbs.

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§ 10. OF THE NOUN.

A NOUN, or SUBSTANTIVE, is the name of any person, place, or thing. They are of two kinds, *Proper* and *Common*.

1. A *Proper Noun* is the name applied to an individual; as, Ὅμηρος Ἀθῆναι; *Homer*, *Athens*.

Among these may be included,

Patronymics, or those which express one's parentage or family; as, *Πριαμίδης, the son of Priam.*

Gentile, or *Patrial*, which denote one's country; as, *Ἀθηναῖος, an Athenian.*

2. A *Common Noun* is a name applied to all things of the same kind; as, ἀνὴρ, οἶκος, βίβλος, *a man*, *a house*, *a book*. Under this class may be ranged,

1st. *Collective nouns*, or nouns of multitude, which signify many in the singular number; as, λαὸς, *people.*

2d. *Abstract nouns*, or the names of *qualities*; as, ἀγαθότης, *goodness.*

3d. *Diminutives*, or nouns which express a diminution in the signification of the nouns from which they are formed; as, *παιδίον, a little boy*; from παῖς.

4th. *Amplificative nouns*, or those which denote an increase *in the signification* of the nouns from which they are formed; *as, κεφάλων, a person who has a large head*; from κεφάλη.

§ 11. ACCIDENTS OF THE NOUN.

To the Greek noun belong the Accidents of *Gender*, *Number*, and *Case*.

1. GENDER means the distinction of nouns with regard to sex. There are three genders, *Masculine*, *Feminine*, and *Neuter*.

Of some nouns the gender is determined by their *signification*;—of others by their *termination*.

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender belongs to all nouns which are neither masculine nor feminine.

Nouns which denote both males and females are said to be of the *Common* gender, i. e. they are both masculine and feminine.

The gender of nouns not determined by their signification is usually to be ascertained by their termination, as will be noticed under each declension.

Obs. 1. In Greek lexicons and grammars the gender is indicated by the article; viz. ὁ indicates the masculine, ἡ the feminine, and τὸ the neuter; as, ὁ ἀνὴρ, *the man*, ἡ γυνὴ, *the woman*, τὸ ζῶον, *the animal*.

2. NUMBER is that property of a noun by which it expresses one or more than one. Greek nouns have *three* numbers, the *Singular*, *Dual*, and *Plural*.

The Singular denotes *one*; the Plural *more than one*.

The Dual denotes *two*, and is most commonly used in speaking of those things which are produced, or are usually spoken of *in pairs*.

Obs. 2. In the oldest state of the Greek language the *dual* is not used. It is not found in the Æolic dialect—in the New Testament—in the Septuagint, nor in the Fathers. It is most common in the Attic dialect, in which, however, the plural is often used instead of it.

3. CASE is the state or condition of a noun with respect to the other words in a sentence.

Greek nouns have five cases, the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

1st. The *Nominative* case denotes the name of an object simply, or as that of which something is affirmed.

2d. The *Genitive* connects with the name of an object, the idea of separation, origin, possession.

3d. The *Dative* represents the thing named, as that to which something is added, or to or for which something is said or done.

4th. The *Accusative* represents the thing named, as affected or acted upon by something else, and also as the object to which something tends or relates.

5th. The *Vocative* is used when persons or things are addressed.

Obs. 3. The *Ablative* case is not used in Greek as in Latin. Its place is supplied by the genitive and dative.

Obs. 4. All the cases except the nominative, are called *oblique cases*.

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§ 12. OF DECLENSION.

DECLENSION is the mode of changing the terminations of nouns, &c. In Greek there are three declensions, corresponding to the first, second, and third declensions in Latin.

Obs. 1. The difference between these declensions will be seen at one view in the following

Table of Terminations.

Singular.

	First Declension.	*Second.*	*Third.*
Nom.	α, η, ας, ης,	ος, neut. ον,	α, ι, υ, ω, ν, ξ, ρ, ς, ψ,
Gen.	ᾱς, ης, ου, ου,	ου,	ος,
Dat.	ᾳ, ῃ, ᾳ, ῃ,	ῳ,	ι,
Acc.	αν, ην, αν, ην,	ον,	α, ν,
Voc.	α, η, α, η.	ε, neut. ον.	like the nom.

Dual.

N. A. V.	α,	ω,	ε,
G. D.	αιν.	οιν.	οιν.

Plural.

Nom.	αι,	οι, neut. α,	ες, neut. α,
Gen.	ων,	ων,	ων,
Dat.	αις,	οις,	σι,
Acc.	ας,	ους, neut. α,	ας, neut. α,
Voc.	αι.	οι, —— α.	ες, neut. α.

§ 13. DECLENSION OF NOUNS.

GENERAL RULES.

1. The nominative singular ends always either in a vowel *not short*, or in ν, ρ, ς.

2. The vocative, for the most part in the singular and always in the plural, is like the nominative.

3. Nouns of the neuter gender have the nominative, accusative, and vocative, alike; and these cases, in the plural, end always in α.

4. The dative singular ends always in ι, either adjoined or written under.

5. The genitive plural ends always in ων; the accusative (neuters excepted) in ς.

6. The nominative, accusative, and vocative dual, end always alike; so also the genitive and dative.

§ 14. FIRST DECLENSION.

The First Declension has four terminations; two feminine, η, α; and two masculine, ης, ας.

Paradigm of Nouns in η; τιμη, honour.

Sing.	Dual.	Plural.
N. V. τιμ-η,		N. V. τιμ-αι,
G. τιμ-ης,	N. A. V. τιμ-ά,	G. τιμ-ων,
D. τιμ-ῃ,	G. D. τιμ-αιν.	D. τιμ-αις,
A. τιμ-ην.		A. τιμ-ας.

§ 15. SPECIAL RULES FOR FEMININE NOUNS.

1. Nouns in -α have the accusative singular in -αν.

2. Nouns in -α pure* and -ρα, retain α in all the cases of the singular.

Obs. To these may be added a few words ending in δα, θα, and ᾱ circumflex; and a very few in λα and μα, in which cases α is always long; as, *Φιλομήλα*, Gen. *Φιλομήλας*, &c.

EXAMPLES.

N.V. *Μοῦσ-α, a muse.*	N.V. *φιλί-α, friendship.*	N.V. *ἡμέρ-α, a day.*
G. *Μούσ-ης,*	G. *φιλί-ας,*	G. *ἡμέρ-ας,*
D. *Μούσ-ῃ,*	D. *φιλί-ᾳ,*	D. *ἡμέρ-ᾳ,*
A. *Μοῦσ-αν.*	A. *φιλί-αν.*	A. *ἡμέρ-αν.*

Note. In the dual and plural all nouns are declined like *τιμή*.

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§ 16. SPECIAL RULES FOR MASCULINE NOUNS.

1. Nouns in -ης and -ας have the genitive in ου; and lose ς in the vocative.

Obs. 1. Some nouns in ας have the genitive in ου or α; as, *πατραπλοίας*, gen. *πατραπλοίου*, or *πατραπλοία, a parricide.* Some have α only; as, *Θωμᾶς*, gen. *Θωμᾶ, Thomas.*

2. -της has α in the vocative; but -στης has either η or α; as,

Ποιητής, voc *ποιητά*; *ληστής*, voc. *ληστή* or *ληστά*.

Obs. 2. Also nouns denoting a people or nation; as, *Πέρσης, a Persian;* compounds in -πης; derivatives from *μετρῶ*, *πολῶ*, and *τρίβω*. Also *λάγνης*, *Μεναίχμης*, and *Πυραίχμης*, have the vocative in α.

3. In the other cases masculine nouns are declined like the feminine, to which their terminations correspond.

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* i. e. α after a vowel, (§ 2. 4.)

EXAMPLES.

Singular.

	Atrides.	*Citizen.*	*Youth.*	*Pythagoras.*
N.	Ἀτρεϊδ-ης,	πολιτ-ης,	νεανι-ας,	Πυθαγόρ-ας,
G.	Ἀτρεϊδ-ου,	πολιτ-ου,	νεανι-ου,	Πυθαγόρ-ου,
D.	Ἀτρεϊδ-η,	πολιτ-η,	νεανι-ᾳ,	Πυθαγόρ-ᾳ,
A.	Ἀτρεϊδ-ην,	πολιτ-ην,	νεανι-αν,	Πυθαγόρ-αν,
V.	Ἀτρεῖδ-η.	πολῖτ-α.	νεανι-α.	Πυθαγόρ-α.

Dual.

N. A. V.	Ἀτρεϊδ-α,	πολιτ-α,	νεανι-α,
G. D.	Ἀτρεϊδ-αιν,	πολιτ-αιν.	νεανι-αιν.

Plural.

N.	Ἀτρεῖδ-αι,	πολῖτ-αι,	νεανι-αι,
G.	Ἀτρειδ-ῶν,	πολιτ-ῶν,	νεανι-ῶν,
D.	Ἀτρεϊδ-αις,	πολιτ-αις,	νεανι-αις,
A.	Ἀτρεϊδ-ας,	πολιτ-ας,	νεανι-ας,
V	Ἀτρεῖδ-αι.	πολῖτ-αι.	νεανι-αι.

Obs. Since the termination -ης, belongs also to the 3d declension, it may be observed, that to the 1st pertain the nouns in -ίδης, -άδης; as, Θουκιδίδης, Ἀλκιβιάδης; the names of nations; as, Σικελιώτης. Nouns in -της, *derived from verbs*; as, ποιητής from ποιέω: *compounds from* ὀνοῦμαι, *I buy*; μετρῶ, *I measure*; τρίβω, *I rub, wear, train*; πωλῶ, *I sell*; *and from words of this declension*; e. g. Ὀλυμπιονίκης, from νίκη; ἀρχεδίκης, from δίκη.

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§ 17. DIALECTS OF THE FIRST DECLENSION.

Besides the regular terminations exhibited in the paradigms, many words are found in different cases inflected according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, Æ. *Æolic*. But the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as exam-

ples, but it is not to be inferred that each part of them will be actually found in the Greek authors.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-ὴ D. ά,	-ῆς, D. ᾶς.	-ῇ, D. ᾷ.	-ὴν, D. άν.	-ὴ, D. ά.
μοῦσ-α, φιλία } I. η.	-ης, D. ας.	-ῃ, D. ᾳ.	} -αν, I. ην.	-α, I. η.
Πυθαγόρ-ας, I. ης.	-ας, I. ης.	-ᾳ, I. ῃ.		-α, A. ας. I. η.
ἱππότ-ης { D. ας. Æ. α. }	-ου, { I. εω. D. α. Æ. αο.	-ῃ, D. ᾳ.	-αν, I. ην. -ην, { I. εα. D. αν.	-α, A. ης.

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-αἱ	-ῶν { I. έων. D. ᾶν, & ᾱων. Æ. ᾰων.	-αῖς, I. ῇς, & ῇσι.	-ὰς, { I. έας. Æ. αῖς.	-αἱ.

Thus, *μητιέτης*, Æ. *μητιέτα*, *a wise person*; *Πηλείδου*, I. *Πηλείδεω*, *of Pelides*; *Αἰνείου*, Æ. *Αἰνείαο*, *of Æneas*; *Θηβαῖς*, I. *Θηβῇς*, or *Θηβῇσι*, *in Thebes*; *ὀλοά*, I. *ὀλοή*, *pernicious*; *χρυσέα*, I. *χρυσέη*, *golden*. For the genitive and dative in *φι* or *φιν*, see § 28.

EXAMPLES FOR PRACTICE.

σελήνη, the moon.	*γλῶσσα, the tongue.*	*εἰρήνη, peace.*
σοφιστὴς, a sophist.	*ἀγορά, the forum.*	*σοφία, wisdom.*
πέλεια, a dove.	*τεχνίτης, an artist.*	*μέλαινα, black.*
Αἰνείας, Æneas.	*ἡδονὴ, pleasure.*	*τάλαινα, miserable.*
γέφυρα, a bridge.	*γωνία, an angle.*	*δίκη, justice.*
λύσσα, frenzy.	*βία, force.*	*βουλὴ, counsel.*
κιθαριστὴς, a harper.	*αὔρα, a breeze.*	*μάχαιρα, a sword.*
Ἀναξαγόρας, Anaxagoras.	*ἀνία, sadness.*	*φρονηματίας, high-minded.*
	ἀγωνιστὴς, a wrestler.	

Note. The learner should decline some of the words in this table according to the different dialects. In like manner in the second and third declensions, according to their dialects.

§ 18. SECOND DECLENSION.

The second declension has two terminations, ος and *ον*; *ον* is always neuter, ος never.

1. *Paradigm of the Masculine and Feminine Nouns in* ος; *ὁ λόγος, the speech.*

Sing.	Dual.	Plural.
N. λόγ-ος,		N. λόγ-οι,
G. λόγ-ου,	N. A. V. λόγ-ω,	G. λόγ-ων,
D. λόγ-ῳ,		D. λόγ-οις,
A. λόγ-ον,	G. D. λόγ-οιν.	A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

In the same manner also are declined nouns in *ον*, observing the third general rule; thus,

2. *Paradigm of Neuter Nouns in* ον; *μέτρον, a measure.*

Sing.	Dual.	Plural.
N. μέτρ-ον,		N. μέτρ-α,
G. μέτρ-ου,	N. A. V. μέτρ-ω,	G. μέτρ-ων,
D. μέτρ-ῳ,		D. μέτρ-οις,
A. μέτρ-ον,	G. D. μέτρ-οιν.	A. μέτρ-α,
V. μέτρ-ον.		V. μέτρ-α.

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§ 19. DIALECTS OF THE SECOND DECLENSION.

Singular.

Nom.	Gen.	Acc.	Voc.
λαγ-ός, A. ώς.	-οῦ, A. ώ, I. & D. οῖο.	-όν, A. ών, & ώ.	-έ, A. ὸς & ὼς.

Plural.

Nom.	Dat.	Acc.	Voc.
λαγ-οί, A. ώ.	-οῖς, A. ῶς, I. & D. οῖσι.	-ους, A. ώς. D. ὼς, & ός. Æ. οἷς.	-οί, A. ώ.

Neuter nouns in the Attic dialect have the same terminations with nouns in -ος; except that *ν* is substituted for *ς*.

Thus it will appear that the Attic form, in which *ος* is changed into *ως*, *ον* into *ων*, and *οι* into *ῳ*, is the principal variation in this declension. Let it be observed, however, that *ᾱ long* and *η* before *ος*, are changed into *ε* before *ως*; as, *λαός*, Attic *λεώς*. *ᾰ short* remains unchanged; as, *τα-ὸς*, *τα-ώς*, or it is contracted with the *ο* into *ως*; as, *ἀγήραος*, *ἀγήρως*. For the genitive and dative *in φι* or *φιν*, see § 28.

EXAMPLES OF THE ATTIC DECLENSION OF NOUNS IN ος.

Singular.

	λαγώς for λαγός.	νεώς for ναός,	ἀνώγεων for ἀνώγεον
N.	λαγώς,	νεώς,	ἀνώγεων,
G.	λαγώ,	νεώ,	ἀνώγεω,
D.	λαγῷ,	νεῷ,	ἀνώγεῳ,
A.	λαγώ, or ών,	νεώ, or νεών,	ἀνώγεων,
V.	λαγώς, or ός.	νεώς, or ναός.	ἀνώγεων.

Dual.

N. A. V.	λαγώ.	νεώ,	ἀνώγεω,
G. D.	λαγῷν.	νεῷν.	ἀνώγεῳν.

Plural.

N. V.	λαγῴ,	νεῴ,	ἀνώγεω,
G.	λαγῶν,	νεῶν,	ἀνώγεων,
D.	λαγῷς,	νεῷς,	ἀνώγεῳς,
A.	λαγως.	νεώς.	ἀνώγεω.

Obs. The Attics did not decline all nouns in ος in this manner, but only a very few. The same forms occur also in the Ionic and Doric writers. The Attics often declined after this form, nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*, G. *Μίνωος*; *γέλων*, Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

WORDS FOR PRACTICE.

ἄγγελος, *a messenger*	ἀργύριον, *silver.*	ῥόδον, *a rose.*
ἀετός, *an eagle.*	ἔργον, *work.*	σίδηρος, *iron.*
ἄθλος, *a combat.*	μῆλον, *an apple.*	στρατός, *an army.*
ἆθλον, *a prize.*	νότος, *the south wind*	φορτίον, *a burden.*
ἄμπελος, *a vine.*	οἶκος, *a house.*	χαλκός, *copper.*
ἄργυρος, *silver.*	παιδίον, *a child.*	χρυσός, *gold.*

§ 20. THIRD DECLENSION.

The third declension has all the terminations of nouns (§ 13. 1.) except η; it has all genders, and increases the noun by one syllable in the oblique cases.

1. *Paradigm of Masculine and Feminine Nouns.*

ὁ θήρ, the wild beast.

Singular.	Dual.	Plural.
N. θήρ,		N. θῆρ-ες,
G. θηρ-ός,	N. A. V. θῆρ.ε,	G. θηρ-ῶν,
D. θηρ-ί,		D. θηρ-σί,
A. θῆρ-α,	G. D. θηρ.οῖν.	A. θηρ-ᾶς,
V. θήρ.		V. θῆρ-ες.

In the same manner neuter nouns are declined, observing the 3d general rule.

2. *Paradigm of Neuter Nouns.* *Βῆμα, a tribunal.*

Singular.	Dual.	Plural.
N. βῆμα,		N. βήμα.τα,
G. βήμα-τος,	N. A. V. βήμα-τε,	G. βημά.των,
D. βήμα.τι,		D. βήμα-σι (§ 6. 8.)
A. βῆμα,	G. D. βημά.τοιν.	A. βήμα.τα,
V. βῆμα.		V. βήμα-τα.

Note. In the declension of nouns which take -τος, -δος, or -θος in the Genitive, the Rule § 6. 8. must be particularly attended to in the Dative plural.

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§ 21. OF FORMING THE GENITIVE.

GENERAL RULES.

1. If the noun does not end in ς, add -ος, or -τος, to the nominative; as,

N. παιάν,	G. παιᾶν-ος,	*pæan.*
μέλι,	μέλι-τος,	*honey.*
Ξενοφών,	Ξενοφῶν-τος,	*Xenophon.*

2. If the noun ends in ς, reject the ς, and add -ος, -τος, -δος, or -θος; as,

N. ἥρως,	G. ἥρω.ος,	*a hero.*
λαῖλαψ,	λαίλαπ.ος,	*a storm.*
λέβης,	λέβη-τος,	*a cauldron.*
ἄναξ,	ἄνακ-τος,	*a ruler.*
λαμπάς,	λαμπά·δος,	*a torch.*
ὄρνις,	ὄρνι.θος,	*a bird.*

Note. Which of these terminations is to be added, can be learned only by practice and a *good ear.*

Exception. But if the noun ends in ος, insert ε before it. All these are neuter; as,

N.	τεῖχος,	G. τειχ-ε-ος,	*a wall.*
	μέρος,	μέρ-ε-ος,	*a part.*

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§ 22. OF THE PENULT

If the final syllable of the nominative contain a long vowel or diphthong, it is often shortened in the oblique cases by the following

RULES.

1. A diphthong casts away its subjunctive vowel; as,

N.	βασιλεὺς,	G. βασιλέ-ος,	*a king.*
	βοῦς,	βο-ὸς,	*an ox.*
	ναῦς,	να-ὸς,	*a ship.*

2. A long vowel is changed into its own short one; as,

N.	ποιμήν,	G. ποιμέν-ος,	*a shepherd.*
	Λητώ,	Λητό-ος,	*Latona.*
	κανών,	κανόν-ος,	*a rule.*
	δράκων,	δράκον-τος,	*a dragon.*
	αἰδώς,	αἰδό-ος,	*modesty.*
	τετυφώς,	τετυφό-τος,	*having struck.*

3. ι and υ are changed into ε, in which case ος only is added; as,

N.	δύναμις,	G. δυνάμε-ος,	*power.*

Note 1. This change takes place, though the ι or υ be previously short; as,

N.	πόλις,	G. πόλε-ος,	*a city.*
	πῶϋ,	πώε-ος.	*a flock.*
	ἄστυ,	ἄστε-ος,	*a city.*

Obs. 1. Nouns in -ις and -υς when they change ι and υ into ε, and likewise nouns in -ευς, commonly take the Attic genitive in -εως, (§ 27.); as, πόλις, G. πόλεως; βασιλεὺς, G. βασιλέως. But neuters in ι and υ have the common genitive in -εος; as, ἄστυ, G. ἄστεος. Also nouns in -ις have the *Attic -εφν, instead of -εοιν*, in the genitive and dative dual. The

Ionic and Doric writers retain ι in the oblique cases of nouns in -ις and ι; as, πόλις, G. πόλιος, D. πόλιι, &c. But even in these the dative is usually contracted into ει; as, πόλιι, πόλει.

Obs. 2. All Greek words ending in ς, which take ν in the genitive, appear to have originally ended in νς, and the ν at length was dropped for the sake of euphony; § 6. 16. But to maintain the former *quantity* of the nominative, the doubtful vowel was made long, and the short vowels were changed into their own diphthongs;

Thus, the original terminations ανς, ινς, υνς, ενς, ονς,
were changed into ᾱς, ῑς, ῡς, εις, ους.

But the oblique cases, regularly formed from the original nominative, remain unchanged; as in the following examples:

N. γιγᾱς	originally	γιγανς,	Gen. γιγαν-τος.
δελφῑς,		δελφινς,	δελφῖν-ος.
φόρκῡς,		φόρκυνς,	φόρκυν-ος.
κτεὶς,		κτενς,	κτεν-ὸς.
ὀδοὺς,		ὀδόνς,	ὀδόν-τος.

Obs. 3. Instead of rejecting ν before ς in the nominative, sometimes the ς was dropped and the ν retained; and hence the double forms of the nominative which sometimes occur: as, δελφὶς or δελφὶν; φόρκυς or φόρκυν.

Obs. 4. Nouns in -τηρ, having -τερος in the genitive, are contracted by syncope in the oblique cases; as,

πατὴρ, *a father,*	πατέρος,	πατρὸς
	πατέρι,	πατρὶ.
	πατέρες,	πατρὲς.
μητὴρ, *a mother,*	μητέρος,	μητρὸς.
So also, ἀνὴρ, *a man,*	ἀνέρος,	ἀνδρὸς. (§ 6. 19.)

Note 2. But where such change would occasion obscurity by making the contracted word similar to another, it is omitted. Thus the accusative πατέρα, and μητέρα, remain unchanged, to distinguish them from πάτρα and μήτρα.

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§ 23. OF THE GENITIVE OF ADJECTIVES.

Adjectives of the third declension form the genitive by the same rules as substantives; but some form it from the masculine and others from the neuter gender; and the genitive formed from either gender, is also the genitive of the other. The gender from which the genitive is formed may be ascertained by the following

SPECIAL RULES.

1. Adjectives in *-ις* and *-ους*, form the genitive from the nominative masculine; as,

M. *φιλόπατρις*, N. *φιλόπατρι*,	Genitive of both,	*φιλοπάτριδος.*
M. *δίπους*, N. *δίπουν*,		*δίποδος.*

2. Adjectives not in *-ις* or *-ους*, form the genitive from the nominative neuter; as,

N. Masc.	N. Neut.	Gen. of both.	
τέρην,	*τέρεν*,	*τέρεν-ος*,	*tender.*
ἀληθὴς,	*ἀληθὲς*,	*ἀληθέ-ος*,	*true.*
μέλας,	*μέλαν*,	*μέλαν-ος*,	*black.*
χαρίεις,	*χαρίεν*,	*χαρίεν-τος*,	*graceful.*

Obs. 1. This rule applies universally to *participles* of the third declension, and these have their genitive always in *-τος*; as,

N. Masc.	N. Neut.	Gen. of both.
στὰς,	*στὰν*,	*στάν-τος.*
τύπων,	*τύπον*,	*τύπον-τος.*
τυπῶν,	*τυποῦν*,	*τυποῦν-τος.*
τυφθείς,	*τυφθέν*,	*τυφθέν-τος.*

For the declension of adjectives and participles, see § 46 and 47.

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§ 24. THE ACCUSATIVE SINGULAR.

The Accusative singular of masculine and feminine nouns commonly ends in *α*. But,

SPECIAL RULES.

RULE 1. The genitive in *-ος* pure, from *ις*, *υς*, *αυς*, and *ους*, changes *ς* of the nominative into *ν*; thus,

Nom.	Gen.	Acc.	
ὄφις,	*ὄφι-ος*,	*ὄφιν*,	*a serpent.*
βότρυς,	*βότρυ-ος*,	*βότρυν*,	*a bunch of grapes.*
ναῦς,	*να-ὸς*,	*ναῦν*,	*a ship.*
βοῦς,	*βο-ὸς*,	*βοῦν*,	*an ox.*

Likewise *λᾶας* and *χάρις* have *ν*; as,

Nom.	Gen.	Acc.	
λᾶας,	λάα-ος,	λᾶαν,	*a stone.*
χάρις,	χάρι-τος,	χάριν,	*favour.*

Exc. But Ἄις, Ἄι-ος, *Jupiter*, has Ἄια; and Χάρις, for one of the *Graces*, has Χάριτα, and χροῦς, *the skin*, has χρόα, seldom χροῦν.

† RULE 2. -υς, -εος, and compounds of πούς, *a foot*, have α or ν; as,

Nom.	Gen.	Acc.
ὠκύς,	ὠκέ-ος,	ὠκέ-α, or ὠκύν.
δίπους,	δίπο-δος,	δίπο-δα, or δίπουν.

RULE 3. Words in -ις and -υς unaccented on the last syllable, with the genitive in -ος not pure, have α or ν; as,

	Nom.	Gen.	Acc.
	ἔρις,	ἔρι-δος,	ἔρι-δα, or ἔριν.
	κόρυς,	κόρυ-θος,	κόρυ-θα, or κόρυν.
So also,	κλείς,	κλει-δός,	κλεῖ-δα, or κλεῖν.

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§ 25. THE VOCATIVE SINGULAR.

The vocative singular is for the most part like the nominative. But,

SPECIAL RULES.

RULE 1. A short vowel in the genitive, from a long vowel of the nominative, remains short in the vocative; as,

Nom.	Gen.	Voc.	
μήτηρ,	μητέρ-ος,	μῆτερ,	*a mother.*
Ἕκτωρ,	Ἕκτορ-ος,	Ἕκτορ,	*Hector.*

Exc. But nouns accented on the last syllable have the vocative long; as, ποιμήν, Gen. ποίμεν-ος, Voc. ποιμήν; except πατήρ, ἀνήρ, and δαήρ, which have the vocative πάτερ, ἄνερ, and δᾶερ.

Ἀπόλλων, Ποσειδῶν, and σωτήρ, with the long vowel in the genitive, have the *short in* the vocative.

RULE 2. Nouns in -ις, -υς, and -ευς, reject ς in the vocative; as,

ὄφις, V. ὄφι; βότρυς, V. βότρυ; βασιλεύς, V. βασιλεῦ.

Likewise, παῖς, γραῦς, and βοῦς; Voc. παῖ, γραῦ, βοῦ.

RULE 3. Feminines in -ως and -ω make the vocative in -οι; as,

αἰδώς, V. αἰδοῖ; Σαπφώ, V. Σαπφοῖ.

RULE 4. Nouns in -ας, -αντος, (§ 22. *Obs.* 2.) have the vocative in -αν; those in -εις, -εντος have the vocative in -εν; as,

Nom.	Gen.	Voc.	
Αἴᾱς,	Αἴαν-τος,	Αἶαν,	*Ajax.*
Σιμόεις,	Σιμόεν-τος,	Σιμόεν,	*Simois.*

Note. In proper names, however, the poets often reject ν; as, Αἶα for Αἶαν.

Obs. γυνή has γύναι in the vocative; and ἄναξ, in addressing the deity, has ἄνα; otherwise ἄναξ.

RULE 5. In adjectives, the vocative masculine is like the nominative neuter; as,

N. Masc.	N. Neut.	V. Masc.
ἀληθής,	ἀληθές,	ἀληθές.
ἐλεήμων,	ἐλέημον,	ἐλέημον.
δίπους,	δίπουν,	δίπουν.
μέλας,	μέλαν,	μέλαν.
χαρίεις,	χαρίεν,	χαρίεν, also χαρίεις.

Note. This rule does not apply to participles. These follow the general rule; as, N. & V. τύπτων, τυπτοῦσα, τύπτον.

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§ 26. THE DATIVE PLURAL.

SPECIAL RULES.

RULE 1. Before -σι the rejected vowel of the nominative (§ 22. 1.) is resumed; as,

Nom.	Gen.	Dat. Plur.	
βασιλεύς,	βασιλέος,	βασιλεῦσι,	*a king.*
βοῦς,	βοός,	βουσί,	*an ox.*

Exc. *ποῦς, κτείς*; *οὐδείς, μηδείς*, are excepted, which do not resume the rejected vowel; thus,

Nom.	Gen.	Dat. Plur.
ποῦς,	*ποδὸς,*	*ποσί.*
κτείς,	*κτενὸς,*	*κτεσί.*
οὐδείς,	*οὐδένος,*	*οὐδέσι.*
μηδείς,	*μηδένος,*	*μηδέσι.*

Note. The three last can scarcely be called exceptions; *-εἰς* being put for *-ἐνς*. (§ 22. *Obs.* 2.)

RULE 2. *-τηρ -τερος*, after a syncope has *ασι*; as,

πατὴρ, πατέρι, πατρὶ, πατράσι, a father.
likewise *ἀνὴρ, ἀνέρι, ἀνδρὶ, ἀνδράσι, a man.*

Exc. *γαστήρ, γαστέρι, γαστῆρσι*, is excepted.

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§ 27. DIALECTS OF THE THIRD DECLENSION.

From the variety of terminations, in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are—The nominative and vocative Attic are alike,—The Attic genitive is in *.εως*, instead of *-εος*, and *-ιος*,—The Ionic has *η* in the penult, through the oblique cases, instead of *ε* and *α*; and makes *-εσι* or *-εσσι* instead of *.σι*, in the dative plural, with the poets.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
βασιλ-εὺς. Æ. *ἥς.* *βαθ-ύς.*	*-έος,* I. *ῆος.* D. & Æ. *εύς.* A. *έως.*	*-εῖ*, I. *ῆϊ.*	*-έα.* *-ὺν*, or *έα.* I. *ῆα.*	*-εῦ*, A. *εῦς.* *-ὺ*, A. *ύς.*
ὄφ-ις.	*-ιος,* A. *έως.*	*-ιῖ.*	*-ιν.*	*-ι*, A. *ις.*
ναῦς.	*-αός,* I. *ηός.*	*-αῖ* I. *ηῖ.*	*-αῦν*, I. *ῆυν* or *ῆα*	*-αῦ*, A. *αῦς.*
αἰδ-ώς.	*-όος,* Æ. *ως.*	*-όϊ.*	*-όα,* I. *οῦν.* Æ. *ων.*	*-οῖ*, A. *ώς.*

Plural.

Nom. and Voc.	Gen.	Dat.	Acc.
βασιλ-έες. A. *ῆς.* or *ἧς.* I. *ῆες.*	*-έων*, I. *ήων.*	*-εῦσι,* I. *ῆσι.* P. *ήεσσι.*	*-έας*, I. *ῆας.*
ν-αῦς, I *ῆες.*	*-αῶν*, I. *ηῶν.*	*-αυσὶ,* I. *ηυσί.* P. *ήεσσι.*	*-αῦς*, I. *ῆας.*
τείχ-εα	*-έων.*	*-εσι,* I. *εσσι.* P. *έεσσι.*	*-εα.*

Thus, Gen. *χείλεος, of a lip*, D. *χείλευς*; Voc. Masc. *δυ*

τύχες, A. *δυστύχης γέρον*, *O unfortunate old man*; Dat. pl. *χερσί*, I. *χείρεσσι*, *to hands*; Accus. *Λητῶ*, *Latona*, I. *Λητοῦν*; Gen. *ἄστεος*, *of a city*, A. *ἄστεως*; Voc. *αἰδοῖ*, *O modesty*, A. *αἰδῶς*.

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§ 28. ON THE PARAGOGIC *φι* or *φιν*.

Sometimes, and particularly in Epic poetry, the syllable *φι* or *φιν* annexed to the word is used for the genitive or dative, both singular and plural. It is annexed in the

I. Declension by changing *-α* or *-η* into *-ηφι*, e. g. *κεφαλή*, *κεφαλήφι*; *βία*, *βίηφι*, or *βίηφιν*.

II. Declension by changing *-ος* or *-ον* into *-οφι*, e. g. *στρατός*, *στρατόφιν*.

III. Declension by changing *-ος -εος* into *-εσφι*; as, *ὄχος*, *ὄχεσφι*; *σιήθος*, *στήθεσφιν*.

A few deviations from this mode of annexing the *φι* occur. This form of the genitive and dative appears to have had originally an adverbial signification like the endings *θι*, *θεν*, *δε*. To render it more definite the preposition was often prefixed, as, *παρὰ ναῦφιν*, *near the ship*, or *ships*; and lastly, it was used for a case without a preposition, in the same manner as the ordinary forms of the genitive and dative; thus, *πλατός πτυόφιν*, *the breadth of the fan*, *ἀγλαΐηφι πεποιθώς*, *confiding in valour*.

The termination *θεν* appears to be an appendage of a similar nature, but is found only in the genitive; as, *ἐξ οὐρανόθεν*, *from heaven*. So *ἐμέθεν* for *ἐμοῦ*; *σέθεν* for *σοῦ*, &c

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§ 29. GENDERS OF THE THIRD DECLENSION.

The Genders of Substantives of the *Third Declension*, so far as determined by the termination, are as follows:

RULES.

I. Nouns in *ευς*, *ας-αντος*, *αν* and *ην*, are always *masculine*; as,

ευς,	*ὀχεύς*,	Gen. *ὀχέος*,	ὁ,	*a clasp.*
ας-αντος,	*ἀνδριάς*,	*ἀνδριάντος*,	ὁ,	*a statue.*
αν,	*παιάν*,	*παιᾶνος*,	ὁ,	*a pæan.*
ην,	*φόρκυν*,	*φόρκυνος*,	ὁ,	*a harbour.*

II. Nouns in *ας-αδος*, *της-τητος*, *αυς*, *ω*, and verbals in *-ις*, are always *feminine*; as,

ας-αδος,	λαμπὰς,	λαμπάδος,	ἡ,	*a torch.*
της-τητος,	κακότης,	κακότητος,	ἡ,	*wickedness.*
αυς,	ναῦς,	νεὸς,	ἡ,	*a ship.*
ω,	φειδὼ,	φειδόος,	ἡ,	*parsimony.*
ις, verbal	φύσις,	φύσεος,	ἡ,	*nature.*

III. Nouns in α, ι, υ, ας-ατος, ος and ορ, are always *neuter.*

α,	βῆμα,	βήματος,	τὸ,	*a tribunal.*
ι,	μέλι,	μέλιτος,	τὸ,	*honey.*
υ,	πῶϋ,	πώϊος,	τὸ,	*a flock.*
ας-ατος,	κρέας,	κρέατος	τὸ,	*flesh.*
ος,	τεῖχος,	τείχεος,	τὸ,	*a wall.*
ορ,	ἄορ,	ἄορος,	τὸ,	*a sword.*

Obs. 1. Nouns of other terminations are so varied in gender, that no general rule can be given respecting them.

Obs. 2. Dialect frequently varies the gender in all the declensions. Thus, *βατὸς* is *masc.* in Attic, otherwise *feminine*; and so of others.

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§ 30. WORDS FOR PRACTICE ON THE PRECEDING RULES, FROM §§ 20—27.

ὁ	ἀγκών	*the elbow.*	τὸ	ὄρος	*the mountain.*
ἡ	ἀηδών (ο)	*the nightingale.*	ὁ	ὄρευς	*the mule.*
ὁ	γέρων (οντ)	*the old man.*	ἡ	φλόξ (γ)	*the flame.*
ὁ	ἀήρ (ε)	*the air.*	ὁ	χήν	*the goose.*
ἡ	ἐλπὶς (δ)	*the hope.*	ἡ	πρᾶξις	*the action.*
ἡ	ἔρις (δ)	*the strife.*	ἡ	βὴξ (χ)	*the cough.*
ἡ	κόρυς (θ)	*the helmet.*	ἡ	σὰρξ (κ)	*the flesh.*
τὸ	κῦμα (τ)	*the wave.*	ἡ	χιών (ο)	*the snow.*
ὁ	μὴν	*the month.*	ὁ	ἱμὰς (ντ)	*the thong.*
τὸ	ἄνθος	*the flower.*	ἡ	πίτυς	*the pine.*
τὸ	γένος	*the race.*	ὁ	μάντις	*the seer.*
ἡ	ἀκτὶς (ν)	*the ray.*	ὁ	λιμὴν (ε)	*the haven.*
ὁ	πένης (τ)	*the poor man.*	ἡ	αἴξ (γ)	*the goat.*

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§ 31. IRREGULAR NOUNS.

1. Some nouns have one gender in the singular, and another in the *Plural*; as,

(1.) *ὁ δίφρος, the chariot-seat; ὁ μοχλὸς, the lever; ὁ καὶ ἡ Ταρταρὸς, Tartarus; ὁ τραχηλὸς, the neck; ὁ σταθμὸς, the station; ὁ θεσμὸς, the decree; ὁ νῶτος, the back; ὁ ἐρετμὸς, the oar; ὁ ζυγὸς, the yoke;* are neuter in the plural; as, *τὰ δίφρα*, &c. The three last have also neuter forms in the singular, as, *τὸ νῶτον*, &c., but with a variation of meaning.

(2.) *ὁ δεσμὸς, the bond; ὁ λύχνος, the lamp; ὁ κύκλος, the circle; ὁ μηρὸς, the thigh; ὁ σῖτος, corn;* have both a masculine and neuter form in the plural; as, *οἱ δεσμοὶ*, and *τὰ δεσμά*, &c.

(3.) *ἡ κέλευθος, the way,* has *αἱ κέλευθοι* and *τὰ κέλευθα.*

(4.) *τὸ στάδιον, the stadium,* has *οἱ στάδιοι*, and *τὰ στάδια.*

(5.) *γυνὴ, a woman; ὁδὸς, a way; πόλις, a city; χεῖρ, a hand;* feminines, have *τὼ γυναῖκε, τὼ ὁδὼ, τὼ πόλιε*, and *τὼ χεῖρε*, in the nominative and accusative dual.

2. Some have more than one declension; thus,

(1.) 1st and 2nd, as *ἡ στέφανη*, and *ὁ στέφανος, a crown;* 1st and 3d, as, *Μωσ-ῆς, -οῦ*; and *Μωσεὺς, -έως, Moses.* 2d and 3d, as, *τὸ δάκρυ-ον, -ου*; and *τὸ δάκρ-υ, -υος*; *μάρτυρ-ος, -ου*; *μάρτ-υρ, -υρος, a witness.*

(2.) Some have more than one declension in the oblique cases, from one form of the nominative; thus, *Θάλης*, gen. *-ου*, 1st, and *-ητος* 3d, *Thales*; *Ἄρ-ης, -ου* 1st, and *-εος* and *-ητος*, 3d, *Mars*; *ὁ* and *τὸ σκότος, darkness*; *ὄχος, a chariot*; *ἔλεος, mercy*; *τάριχος, pickle*; *ὄσσος, an eye*; have *-ου* the 2d, and *-εος* the 3d.

(3.) Some have the forms of different declensions, in certain cases, though not regularly inflected through all the cases; thus, 1st and 3d in the acc. sing. *Δημοσθέν-ης*, acc. *-ην* and *-εα*, *Demosthenes*; *Σωκράτης, Socrates*, acc. *Σωκράτ-ην* and *-εα*; *ἄλκ-η, fortitude*, gen. *-ης*, (1st) dat. *-ι*, (3d); *δσμίνη, a battle*, dat. *δσμίνῃ* and *δσμῖνι*, 1st and 3d; *ἀνδράποδον, a slave*, 2d, dat. pl. *ἀνδραπόδεσσι*, 3d Hom.; *γέλως ὁ, laughter*, G. *γέλωτος*, acc. *γέλωτα* and *γέλων*, after the Attic form of the 2d dec. § 19.

(4.) Feminine nouns in *-ω*, and *-ως*, of the third declension, have generally the form of the second as if from *-ος*, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

3. Some from one form of the nominative, have different forms in the oblique cases, in the same declension; thus, *τίγρις, a tiger*, has *-ιος* and *-ιδος*; *Θέμις, Justice*, has *-ιδος, -ιτος*, and *-ιστος*; *Χάρων, Charon*, has *-ωνος*, and *-οντος*; *γόνυ, a knee, and δόρυ, a spear*, have *-υος* and *-ατος*: *χρὼς, χρωτὸς*, and

χροῦς, χροὸς, *the skin*, have two forms of the nominative, as well as of the oblique cases, both of the 3d.

4. Some appear to form the oblique cases from obsolete nominatives; as, ἦπαρ, *a liver*; ἦμαρ, *a day*; εἶδαρ, *food*; φρέαρ, *a well*; στέαρ, *fat*; κάρηαρ, *a head*; ἄλειφαρ, *ointment*; δέλεαρ, *a bait*; ὄνειαρ, *a benefit*; οὖθαρ, *fatness*; ὕδωρ, *water*; σκώρ, *dirt*; γόνυ, *the knee*; δόρυ, *a spear*; have the genitive in -ατος, as if from -ας; thus, ἥπατος, ὕδατος, γόνατος. Οὖς, *an ear*, ὠτὸς; γάλα, *milk*, γάλακτος; γυνὴ, *a woman*, γυναικὸς, voc. γύναι; Ἰησοῦς, gen. οῦ, dat. οῦ; acc. οῦν; voc. οῦ.

5. Some are indeclinable, i. e. have no change of termination in the different cases; such as,

(1.) Names of letters; as, τὸ ἄλφα, τοῦ ἄλφα, &c. (2.) The cardinal numbers from πέντε to ἑκατὸν. (3.) Poetic nouns which have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. (4.) Foreign names which are not susceptible of Greek inflexions; as, ὁ Ἀβραάμ, τοῦ Ἀβραάμ, &c.

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§ 32. DEFECTIVE NOUNS.

1. Some have no plural; as, ἀὴρ, *air*; πῦρ, *fire*; ἔλαιον, *oil*; γῆ, *earth*; αἰδὼς, *shame*; ἅλς, *salt*.

2. Some have no singular; as, ἄλφιτα, *victuals*; Ἀθῆναι, *Athens*; ὀνείρατα, *dreams*; and the names of festivals; as, Παναθήναια, *Panathenæa*.

3. Some occur in *one* case only, and are called *monoptots*; as, ὠιὰν, *O friend*; ὦ πόποι, *O gods*; τὸ ὄφελος, *the advantage*.

4. Some have only *two* cases; (*diptots*,) as, nom. λῖς, acc. λῖν, *a lion*; nom. Ζεὺς, voc. Ζεῦ, *Jupiter*; τὸ ὄναρ, *the vision*; nom. & acc.

5. Some have only *three* (*triptots*); as, nom. μάρτυς, *a witness*, acc. μάρτυν, dat. plur. μάρτυσι.

6. The Poets sometimes cut off the final letter or syllable from a word, which is called *apocope*; as, κάρη for κάρ-ηνον, *a head*. Such words are then indeclinable. (§ 31. 5.)

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§ 33. NOUNS OF PECULIAR SIGNIFICATION.

Some nouns have peculiar significations, according to their terminations; as,

1. *Masculine Patronymics*, (§ 10. 1.) commonly in δης or ων; as, *Πηλεὺς*, *Peleus*, *Πελείδης*, *Pelides*, or *the son of Peleus*; *Κρόνος*, *Saturn*, *Κρονίων* or *Κρονίδης*, *the son of Saturn*.

2. *Feminine Patronymics*, commonly in -ιας and -ις, -ινη and -ιώνη; as, *Λητωϊάς* and *Λητωΐς*, from *Λητώ*, *Latona*; *Ἀδρηστίνη* from *Ἄδρηστος*; *Νηρίνη* from *Νηρεύς*; *Ἀκρισιώνη* from *Ἀκρίσιος*, &c.

3. *Gentile Nouns*, (§ 10. 1.) commonly in ης, ος, or ευς, *masculine*; and α, ας, or ις, *feminine*; as, *Σπάρτη*, *Sparta*; *Σπαρτιάτης*, *a Spartan*, *Σαμάρεια*, *Samaria*; *Σαμάρειτις*, *a woman of Samaria*. But many of these are inflected as regular adjectives.

4. *Diminutives*, (§ 10. 2.) commonly in ια, ιον, ισκος, or λος; as, *πατήρ*, *a father*, *πατρίδιον*, *a little father*; (a term of endearment;) *παῖς*, *a boy* or *girl*, *παιδίον*, *a little boy* or *girl*; *παιδίσκη*, *a young daughter*; *ἔρως*, *love*, *ἐρωτύλος*, a *little lover*.

5. *Amplificatives*, (§ 10. 2.) commonly in μα, or ων; as, *οἶκος*, *a house*, *οἴκημα*, *a large building*; *θράσυς*, *bold*, *θράσων*, *a bully*.

6. *Verbal Nouns*. From the first root of the verb, (§ 82.) are formed three nouns of different terminations and signification, indicating respectively *the thing done*, *the doing*, and *the doer*; as follows,

Verb.	1 Root.	Termin.	Combined.	
ποιέω,	ποιε,	-μα,	ποίημα,	*poem.*
	ποιε,	-σις,	ποίησις,	*poetry.*
	ποιε,	-της,	ποιητής,	*poet.*
πράσσω,	πραγ,	-μα,	πρᾶγμα,	*thing (done).*
	πραγ,	-σις,	πρᾶξις, § 6. 7.	*action or doing.*
	πραγ,	-τηρ,	πρακτήρ,	*doer.*
		or -της,	πρακτής,	

§ 34. OF CONTRACTIONS.

In a concourse of vowels, if two syllables are converted into one, it is called a *Contraction*. Of these there are two kinds:

1. A contraction *without* a variation of vowels, is called *Synæresis*; as, *τείχεϊ*, by Synæresis *τείχει*.

2. A contraction *with* a variation of the vowels, is called *Crasis;* as, Δημοσθένεες, by Crasis Δημοσθένεις; τείχεα, by Crasis, τείχη.

Note. A contraction is often made, but not *always.*

Obs. If the first of the concurrent vowels has an accent, it is changed into a circumflex and placed over the contracted syllable. If there be no accent on the first of the concurrent vowels, the contracted syllable will not have the circumflex.

3. In the rules for contractions let it be remembered that,

the two short vowels, ε, ο,
have their own long ones, η, ω,
and their own diphthongs, ει, ου.

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§ 35. CONTRACTIONS OF THE FIRST DECLENSION.

In the first declension no contraction takes place, unless the first of the concurrent vowels is either a short vowel, or ᾰ short, and the nominative contracted is then declined regularly.

RULE 1. εα, without ρ before it, is changed into η.

RULE 2. In ρέα and others, strike out the first vowel; thus,

1.

γέα, *earth*, γῆ, G. γῆς, D. γῇ, &c. like τιμή.
χρυσέα, *golden*, χρυσῆ, G. χρυσῆς, D. χρυσῇ, &c.
Ἑρμέας, *Mercury*, Ἑρμῆς, G. Ἑρμοῦ, D. Ἑρμῇ, &c.

2.

πορφυρέα, *purple*, πορφυρᾶ, G. πορφυρᾶς, D. πορφυρᾷ, &c.
ἁπλόη, *simple*, ἁπλῆ, G. απλῆς, &c.
Ἀθηνάα, *Minerva*, Ἀθηνᾶ, G. Ἀθηνᾶς, D. Ἀθηνᾷ, &c. (§ 15. Obs.)
Ἀπελλέης, *Apelles*, Ἀπελλῆς, G. Ἀπελλοῦ, D. Ἀπελλῇ, &c.

§ 36. CONTRACTIONS OF THE SECOND DECLENSION.

In the second declension no contraction takes place, unless the first of the concurrent vowels be short.

RULES.

1. If a short vowel follow, change them into *ου*.
2. If the second vowel be not short, strike out the first; thus,

EXAMPLES.

ὁ νόος contracted *νοῦς, the mind.*

Sing.			Dual.		Plural.		
N.	Rule 1	*νό-ος*	*νοῦς*		N. 2	*νό.οι*	*νοῖ*
G.	2	*νό-ου*	*νοῦ*	N. A. V.	G. 2	*νό.ων*	*νῶν*
D.	2	*νό-ῳ*	*νῷ*	2 *νό-ω* *νῶ*	D. 2	*νό-οις*	*νοῖς*
A.	1	*νό-ον*	*νοῦν*	G. D.	A. 2	*νό.ους*	*νοῦς*
V.	1	*νό-ε*	*νοῦ.*	2 *νό.οιν* *νοῖν.*	V. 2	*νό.οι*	*νοῖ.*

τὸ ὀστέον contracted *ὀστοῦν, the bone.*

Sing.			Dual.		Plural.		
N.	*ὀστέ.ον*	*ὀστοῦν*			N.	*ὀστέ-α*	*ὀστᾶ*
G.	*ὀστέ.ου*	*ὀστοῦ*	N. A. V.		G.	*ὀστέ-ων*	*ὀστῶν*
D.	*ὀστέ.ῳ*	*ὀστῷ*	*ὀστέ.ω* *ὀστῶ*		D.	*ὀστέ-οις*	*ὀστοῖς*
A.	*ὀστέ.ον*	*ὀστοῦν*	G. D.		A.	*ὀστέ-α*	*ὀστᾶ*
V.	*ὀστέ.ον*	*ὀστοῦν.*	*ὀστέ.οιν* *ὀστοῖν.*		V.	*ὀστέ.α*	*ὀστᾶ.*

So also *ῥόος, a current*; *πορφυρέος, purple*; *πλόος, navigation*; *διπλόος, double*; *ἀργυρέος, of silver.*

Obs. *εε*, of the vocative, is not contracted.

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§ 37. CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the first of the concurrent vowels is either short, or a doubtful taken as short.

The following Rules are universal, being applicable, not only to contractions of the third declension, but also to those of *verbs, and of all cases* in which concurrent vowels admit of

contraction, except such as fall under the preceding rules for contractions in the 1st and 2d declensions.

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§ 38. GENERAL RULES.

Concurrent vowels are contracted as follows; viz.

I. A short vowel before itself, into its own diphthong; as, εε into ει; οο into ου.

Exc. 1. But εε of the dual into η. Verbs excepted.

II. A short vowel before the other short, is contracted into ου.

III. A short vowel before α, is contracted into its own long vowel; as, εα into η; οα into ω.

Exc. 2. But εα pure into α.

IV. A short vowel before ι is contracted by *Synæresis*; as εϊ into ει; οϊ into οι.

V. ε before a long vowel or diphthong is rejected.

VI. 1. ο before a long vowel, is contracted into ω; as, οη into ω; οω into ω.

2. ο before a diphthong, the prepositive vowel being rejected, is contracted by *Synæresis*; as, οοι into οι, &c.

Exc. 3. But οειν, ι being rejected, is contracted by *Crasis* into ουν.

VII. 1. α before ο or ω, is contracted into ω; as, αο or αω into ω.

2. α not before ο or ω, is contracted into ᾱ; as, αε into ᾱ.

Obs. 1. α before a diphthong is contracted with the prepositive vowel, the subjunctive being previously rejected.

Obs. 2. ι in contraction is never rejected, but in this as well as others is written under, except in οειν; as in Rule VI.

Obs. 3. Neuters in ας pure and ρας, reject τ from the oblique cases, *and then* contract the concurrent vowels.

VIII. If the former of two vowels is ι or υ, or a long vowel, the latter is rejected; as, ιε contracted ι; υε into υ; ηε into η.

Note 1. The contraction when the first of two vowels is *long*, takes place only in verbs.

Note 2. Σάος and σόος, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, σάος, σῶς, VII. 1.; σάον, σῶν, VII. 1.; σάα, σᾶ, VII. 2.; σάους, σῶς, VII. 1.; σόας, σῶς, III.

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§ 39. EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

The following table, containing the most usual concurrent vowels, promiscuously arranged, will serve for exercises on the rules.

1, εε	9, άω	17, άη	25, εα, pure.
2, εα	10, αοι	18, εϊ	26, εοι
3, όη	11, αε	19, εει	27, οε
4, αο	12, οϊ	20, υε	28, οει
5, όω	13, έω	21, αου	29, οειν
6, εεε	14, ηε	22, έη	30, αα
7, οου	15, ιε	23, οα	31, εο
8, όη	16, εου	24, οο	32, αει.

WORDS FOR PRACTICE.

(Contract, give the rule; alter and place the accent. § 34, *Obs.*)

Δημοσθένεες	Δημοσθένεε	Λητόος	μελιτόεν
Δημοσθένεος	ἔαρ	Δημοσθένεα	Λητὼα
χρέεα	Δημοσθένεϊ	Λητόϊ	Ἡρακλέης
φιλέω	φιλέεις	δηλόω	δηλόητε
Δημοσθενέοιν	δηλόοι	δηλόου	δηλόῃ
τιμάομεν	τιμάω	λάας	τίμαε
τιμάουσι	τιμάει	τιμάῃ	τιμάεις
κέραϊ	κέρας-ατος	ὄφιες	ὄφιι
βότρυες	τιθῆαι	τιμήεν	κέραα
κεράοιν	μέρεος	μέρεϊ	μέρεε
μερέοιν	μέρεα	μερέων	πόλεϊ
πόλεες	φειδόος	φειδόϊ	φειδόα
κέρατος, § 38. *Obs.* 3.	κεράτοιν	φιλέῃ	φιλέοι
κέρατι	κέρατα	τιμάῃ	τιμάοι
κέρατε	κεράτων	δηλόῃ	δηλόοι
βόες	ἡδέε	σάος	σόας.

§ 40. CONTRACTS OF THE THIRD DECLENSION.

Concurrent vowels are not always contracted in the third declension, but only as directed by the following

SPECIAL RULES.

1. The accusative plural assumes the contraction of the nominative; thus,

N. τριήρεες, A. τριήρεας, } τριήρεις. N. ὄφιες, A. ὄφιας, } ὄφις. N. βότρυες, A. βότρυας, } βότρυς.

2. The genitive in -εος, from -ης, -ες, -ος, or in -οος, not from ους, and also neuters in ας pure and ρας, contract the concurrent vowels in all cases.

Example of the Genitive in -εος, from -ης.

ἡ τριήρης, *the trireme.*

Singular.		Dual.		Plural.	
N. τριήρ-ης		N. A. V.		N. τριήρ-εες	-εις
G. τριήρ.εος	-ους	τριήρ.εε	-η	G. τριηρ-έων	-ῶν
D. τριήρ εϊ	-ει	G. D.		D. τριήρ-εσι	
A. τριήρ.εα	-η	τριηρ-έοιν	-οῖν.	A. τριήρ εας	-εις
V. τριήρ.ες.				V. τριήρ-εες	-εις.

Example of the Genitive in -εος, from -ος.

τὸ τεῖχος, *the wall.*

Singular.		Dual.		Plural.	
N. τεῖχ-ος		N. A. V.		N. τειχ.εα	-η
G. τειχ εος	-ους	τειχ.εε	-η	G. τειχ.έων	-ῶν
D. τειχ-εϊ	-ει	G. D.		D. τειχ-εσι	
A. τεῖχ-ος		τειχ.έοιν	-οῖν.	A. τειχ.εα	-η
V. τεῖχ-ος.				V. τειχ.εα	-η.

Example of the Genitive in -οος, not from -ους.

ἡ αἰδώς, *modesty.*

Singular.		Dual.		Plural.	
N. αἰδ-ώς		N. A. V.		N. αἰδ.οι	
G. αἰδ-όος	-οῦς	αἰδ.ώ		G. αἰδ.ῶν	
D. αἰδ-ΐ	-οῖ	G. D.		D. αἰδ-οῖς	
A. αἰδ-όα	-ῶ	αἰδ.οῖν.		A. αἰδ-ούς	
V. αἰδ-οῖ.				V. αἰδ-οι.	

Obs. 1. Nouns in -ω and -ως have the singular only of the third declension. The Dual and Plural are of the second. Hence the contraction takes place only in the Singular, as in the above example.

Examples of Neuters in -ας pure and -ρας. (§ 38. Obs. 3.)

τὸ κρέας, the flesh.	*τὸ κέρας, the horn.*
Singular.	Singular.
N. A. V. κρέ-ας.	N. A. V. κέρ-ας,
G. κρέ-ατος, -αος, -ως.	G. κέρ-ατος, -αος, -ως.
D. κρέ-ατι, -αϊ, -ᾳ.	D. κέρ-ατι, -αϊ, -ᾳ.
Dual.	Dual.
N. A. V. κρέ-ατε, -αε, -α.	N. A. V. κέρ-ατε, -αε, -α.
G. D. κρε-άτοιν, -άοιν, -ᾷν.	G. D. κερ-άτοιν, -άοιν, -ᾷν.
Plural.	Plural.
N. A. V. κρέ-ατα, -αα, -α.	N. A. V. κέρ-ατα, -αα, -α.
G. κρε-άτων, -άων, -ῶν.	G. κερ-άτων, -άων, -ῶν.
D. κρέ-ασι.	D. κέρ-ασι.

3. The Genitive in -εος not from -ης, -ες, -ος; and also the Genitive in -ιος, contract only the Dative singular and Nominative plural. Those in -ευς contract also the Nominative Dual.

Example of the Genitive in -εος, not from -ης, -ες, -ος.

ὁ βασιλεὺς, the king.

Singular.	Dual.	Plural.
N. βασιλ-εύς,	N. A. V.	N. βασιλ-έες, -εῖς,
G. βασιλ-έως,*	βασιλ-έε, -ῆ,	G. βασιλ-έων,
D. βασιλ-εῖ, -εῖ,	G. D.	D. βασιλ-εῦσι,
A. βασιλ-έα,	βασιλ-έοιν.	A. βασιλ-έας, -εῖς,
V. βασιλ-εῦ.		V. βασιλ-έες, -εῖς.

Example of the Genitive in -ιος, ἡ πόλις,† the city.

Singular.	Dual.	Plural.
N. πόλ-ις,	N. A. V.	N. πόλ-ιες, -ις,
G. πόλ-ιος,	πόλ-ιε,	G. πολ-ίων,
D. πόλ-ι, -ι & -ει,	G. D.	D. πόλ-ισι,
A. πόλ-ιν,	πολ-ίοιν.	A. πόλ-ιας, -ις,
V. πόλ-ι.		V. πόλ-ιες, -ις.

* See § 22. Obs. 1.

† In the Ionic and Doric dialects, πόλις, has the Gen. πόλ-ιος, in the Attic πόλ-εως, and πόλ-εως. § 22. Obs. 1.

Exc. Adjectives in -υς, Neut. -υ, with the genitive in -εος do not contract -εα in the plural. § 46. 3.

4. Nouns in -υς -υος, and -ους -οος, contract only the nominative plural; as,

ὁ ἰχθύς, *the fish.*

Singular.	Dual.	Plural.
N. ἰχθ-ύς,	N. A. V.	N. ἰχθ-ύες, -ῦς,
G. ἰχθ-ύος,	ἰχθ-ύε,	G. ἰχθ-ύων,
D. ἰχθ-ύϊ,	G. D.	D. ἰχθ-ύσι,
A. ἰχθ-ύν,	ἰχθ-ύοιν.	A. ἰχθ-ύας, -ῦς,
V. ἰχθ-ύ.		V. ἰχθ-ύες, -ῦς.

So ὁ βοῦς, *the ox,* G. βοός, N. V. Plural, βόες, contr. βοῦς,
A. . . . βόας, . . βοῦς.

5. Comparatives in ων reject ν in the accusative singular and nominative plural, and then contract the concurrent vowels; as,

βελτιων, *better.*

Singular. M. and F.

Acc. βελτιονα, βελτιοα, contracted βελτιω.

Plural. M. and F.

N. V. βελτιονες, βελτιοες, ... βελτιους.
A. βελτιονας, βελτιοας, ... βελτιους.

Plural. Neut.

N. A. V. βελτιονα, βελτιοα, ... βελτιω.

6. The nominative contracted, is then declined regularly; as,

ἔαρ, *spring,* by contraction ἦρ, G. ἦρος, D. ἦρι, &c.
λάας, *a stone,* λᾶς, G. λᾶος, D. λᾶϊ, &c.

Obs. 2. And if vowels concur in the oblique cases, they are moreover contracted in the usual way; thus, Ἡρακλέης, *Hercules,* is contracted into Ἡρακλῆς, and then declined and contracted as follows,

N.	Ἡρακλῆς,		
G.	Ἡρακλέος,	Contr.	Ἡρακλοῦς,
D.	Ἡρακλέϊ,		Ἡρακλεῖ,
A.	Ἡρακλέα,		Ἡρακλῆ.
V.	Ἡρακλές.		

7. In adjectives, the *masculine* and *feminine* assume the contraction of the *neuter*; thus,

μελιτόεις, *made of honey.*

Nom.	μελιτόεις,	μελιτόεσσα,	μελιτόεν.
contr.	μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.
Gen.	μελιτοῦντος,	μελιτοῦσσης,	μελιτοῦντος, &c.

τιμήεις, *honoured.*

Nom.	τιμήεις,	τιμήεσσα,	τιμήεν.
contr.	τιμῆς,	τιμῆσσα,	τιμῆν.
Gen.	τιμῆντος,	τιμῆσσης,	τιμῆντος, &c.

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§ 41. WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B. The following method of practising on these exercises will direct the student in his preparation. e. g. *εὐσεβὴς—Form the genitive;—give the rule;—decline;—what cases contract the concurrent vowels?—give the rule;—decline and contract, giving the rule for each contraction.* This exercise should be continued till the student is perfectly ready and at ease in the whole process.)

εὐσεβὴς, *pious.*
ἀμείνων, *better.*
στάχυς, *a spike of corn.*
ἀρείων, *more excellent.*
νομεὺς, *a shepherd.*
φειδὼ, *parsimony.*
γῆρας, *old age.*
Ἀχιλλεὺς, *Achilles.*
ὑπερφὺης, *excellent.*
ἀληθὲς, *true.*
μῦς, *a mouse.*
μερος, *a part.*
πλεῖον, *more.*
γραφεὺς, *a painter.*
Περικλέης, *Pericles.*
ἰχθὺς, *a fish.*
ἄστυ, *a city.*
πλείων, *more.*
ἠὼς, *the morning.*
βαθὺς, *deep.*
βελτίων. *better.*
πειθὼ, *persuasion.*
ἡδὺ, *sweet.*
πόσις, *a husband.*
ἦθος, *custom.*
κέρας, *a horn.*
αἰδὼς, *modesty.*
πέρας, *a limit.*
τεῖχος, *a wall.*
δρῦς, *an oak.*
φονεὺς, *a murderer.*
ἀναιδὴς, *impudent.*
φράσις, *diction.*
ὄρος, *a mountain.*
πρέσβυς, *old.*
ἐνδεὴς, *indigent.*
Διοκλέης, *Diocles.*
ἔπος, *a word.*
δρομεὺς, *a runner.*

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§ 42. OF THE ARTICLE.

The article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases the masculine and neuter genders are of the second declension;

the feminine is of the first. It wants the vocative, and is thus declined:

Singular.	*Dual.*	*Plural.*
N. ὁ, ἡ, τό,	N. A.	N. οἱ, αἱ, τά,
G. τοῦ, τῆς, τοῦ,	τώ, τά, τώ,	G. τῶν, τῶν, τῶν,
D. τῷ, τῇ, τῷ,	G. D.	D. τοῖς, ταῖς, τοῖς,
A. τόν, τήν, τό.	τοῖν, ταῖν, τοῖν.	A. τούς, τάς, τά.

Obs. 1. The Greeks spoke *definitely*, by placing the article before the substantive; indefinitely, by omitting it or prefixing the pronoun τις; as, ὁ ἄνθρωπος, *the man*; ἄνθρωπος, *a man*, or τις ἄνθρωπος, *any man*.

Obs. 2. In grammar and lexicography, the article is used *technically*, to distinguish the gender of nouns, (§ 11. *obs.* 1.)

Obs. 3. The enclitic δε annexed to the article through all its cases, gives it the force of the pronoun "*this*;" as, ὅδε, ἥδε, τόδε, *this, he, she, it*; Gen. τοῦδε, τῆσδε, τοῦδε; &c. In Homer and the other old Epic writers, the article itself is, with few exceptions, used in this sense.

Obs. 4. The article ὁ, ἡ, τὸ, is sometimes used as a relative. (See § 66. 2.)

Note. The article ὁ, ἡ, τό, being commonly placed *before* a noun, is by some Grammarians called the *prepositive* article, to distinguish it from the relative pronoun ὅς, ἥ, ὅ, which, from being generally placed *after* the noun to which it refers, they call the *postpositive* article.

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§ 43. DIALECTS OF THE ARTICLE.

Singular.

M. and N.	Fem.
N. ὁ, τὸ.	ἡ, D. ἁ.
G. τοῦ, A. I. P. τοῖο; D. τῶ, τεῦ; P. τέω.	τῆς, D. τᾶς.
D. τῷ.	τῇ, D. τᾷ.
A. τὸν, τὸ, I. τέφ.	τὴν, D. τὰν.

Plural.

M. and N.	Fem.
N. οἱ, D. τοὶ. neut. τά.	ἅι, D. ταὶ.
G. τῶν, I. τέων.	τῶν, D. τᾶν, Æ. τάων.
D. τοῖς, D. & I. τοῖσι, I. τέοισι, P. τοιδέσι, and τοιδέσσι.	ταῖς, D. & I. ταῖσι, τῇσι.
A. τοὺς, D. τόνς, τώς.	τὰς.

§ 44. OF THE ADJECTIVE.

An ADJECTIVE is a word added to a noun to express its quality, or to limit its signification; as, ἀγαθὸς ἀνήρ a *good man*; μία ἡμέρα, *one day*;

1. The ACCIDENTS of the adjective are *gender*, *number*, and *case*, and in most adjectives also *comparison*.

2. Adjectives in Greek, as well as Latin, indicate the gender, number, and case, by the termination; as, καλ-ὸς, masc. καλ-ἡ, fem. καλ-ὸν, neuter, &c.

3. Participles have the *form* and *declension* of adjectives, while in *time* and *signification* they belong to the verb.

4. Some adjectives denote each gender by a different termination in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations*; and some are adjectives of *one termination*, which is common to the masculine and feminine; such want the neuter.

5. In adjectives of three terminations, the feminine is always of the first declension. In all adjectives the masculine is always of the second or third; and the declension of the neuter is always the same with that of the masculine.

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§ 45. REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

1. Adjectives of the first and second declension have the masculine always in ος, the feminine always in η or α, the neuter always in ον; thus,

καλὸς, *beautiful.*

Singular.			Dual.			Plural.		
N	καλ-ὸς,	-ἡ, -ὸν,	N. A. V.			N. καλ-οἱ,	-αἱ,	-ἁ,
G.	καλ-οῦ,	-ῆς, -οῦ,	καλ-ὼ,	-ἁ,	-ὼ,	G. καλ-ῶν,	-ῶν,	-ῶν,
D.	καλ-ῷ,	-ῇ, -ῷ,	G. D.			D. καλ-οῖς,	-αῖς,	-οῖς,
A.	καλ-ὸν,	-ἠν, -ὸν,	καλ-οῖν,	-αῖν,	-οῖν.	A. καλ-οὺς,	-ἁς,	-ἁ,
V.	καλ-ὲ,	-ἡ, -ὸν.				V. καλ-οἱ,	-αἱ,	-ἁ.

Thus decline ἀγαθὸς, *good*; κακὸς, *bad*; φίλος, *friendly*; [illegible] λακὸς, *soft*; λευκὸς, *white*; δῆλος, *manifest*; ἁπαλὸς, *tender*; [illegible] *pleasant.*

2. But ος pure, and ρος, have α in the feminine; as,

Singular.				Singular.			
N.	ῥάδι-ος,	-α,	-ον,	N.	φανερ-ὸς,	-ά,	-όν,
G.	ῥαδί-ου,	-ας,	-ου,	G.	φανερ-οῦ,	-ᾶς,	-οῦ,
D.	ῥαδί ῳ,	-ᾳ,	-ῳ,	D.	φανερ ῷ,	-ᾷ,	-ῷ,
A.	ῥάδι-ον,	-αν,	-ον,	A.	φανερ-όν,	-ὰν,	-όν,
V.	ῥάδι-ε,	-α,	-ον.	V.	φανερ-ὲ,	-ά,	-όν.

The Dual and Plural like καλὸς.

Exc. The terminations -οος, and sometimes εος, especially in adjectives denoting matter and colour, retain η; as, ὄγδοος, *the eighth*, ὀγδόη; ὀλοὸς, *pernicious*, ὀλοή; χρύσεος, *golden*; χρυσέη; φοινίκεος, *purple*, φοινικέη. Except where ρ stands before the vowel; as, ἀθρόος, *frequent*, ἀθρόα; ἀργύρεος, *silver*, ἀργύρεα.

3. The Attics often decline adjectives in -ος, especially derivatives and compounds, by the common gender, without the feminine termination; thus,

Singular.

	Masc. and Fem.			Neut.
N.	ὁ	ἡ	ἀθάνατος,	τὸ, ἀθάνατον.
G.	τοῦ,	τῆς, τοῦ,	ἀθανάτου,	
D.	τῷ,	τῇ, τῷ,	ἀθανάτῳ,	
A.	τὸν,	τὸν, τὸ,	ἀθάνατον,	
V.		ὦ,	ἀθάνατε,	ὦ, ἀθάνατον.

Dual.

N. A. V.	τὼ,	τὰ, τὼ,	ἀθανάτω.	
G. D.	τοῖν,	ταῖν, τοῖν,	ἀθανάτοιν.	

Plural.

N. V.	οἱ,	αἱ,	ἀθάνατοι,	τὰ, ἀθάνατα.
G.	τῶν,	τῶν, τῶν,	ἀθανάτων,	
D.	τοῖς,	ταῖς, τοῖς,	ἀθανάτοις,	
A.	τοὺς,	τὰς,	ἀθανάτους,	τὰ, ἀθάνατα.

Or thus,

Singular.			Dual.			Plural.		
N.	ἀθάνατ-ος	-ος -ον	N. A. V.			N.	ἀθάνατ-οι	-οι -α,
G.	ἀθανάτ-ου	-ου -ου	ἀθανάτ-ω	-ω	-ω	G.	ἀθανάτ-ων	-ων -ων,
D.	ἀθανάτ-ῳ	-ῳ -ῳ	G. D.			D.	ἀθανάτ-οις	-οις -οις,
A.	ἀθάνατ-ον	-ον -ον	ἀθανάτ-οιν	-οιν	-οιν	A.	ἀθανάτ-ους	-ους -α,
V.	ἀθάνατ-ε	-ε -ον				V.	ἀθάνατ-οι	-οι -α.

In the same manner decline

ὁ, ἡ πάμφιλος,	τὸ πάμφιλον,	from πᾶν and φίλος.
ὁ, ἡ ἄδικος,	τὸ ἄδικον,	from δική.
ὁ, ἡ οὐρανιὸς,	τὸ οὐρανιὸν,	from οὐρανὸς.
ὁ, ἡ ὅμορος,	τὸ ὅμορον,	from ὁμὸς and ὅρος.

Note. Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

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§ 46. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

The masculine and neuter of all adjectives not ending in -ος, are of the third declension.

The regular terminations of these are,

	M.	F.	N.
1.	ας,	αινα,	αν.
2.	εις,	εσσα,	εν.
3.	υς,	εια,	υ; thus,

1. *Example of an Adjective in* ας, αινα, αν.

μέλας, black.

Singular.

N.	μέλ-ας,	μέλ-αινα,	μέλ-αν,
G.	μέλ-ανος,	μελ-αινης,	μέλ-ανος,
D.	μέλ-ανι,	μελ-αινῃ,	μέλ-ανι,
A.	μέλ-ανα,	μέλ-αιναν,	μέλ-αν,
V.	μέλ-αν,	μέλ-αινα,	μέλ-αν.

Dual.

N. A. V.	μέλ-ανε,	μελ-αινα,	μέλ-ανε,
G. D.	μελ-άνοιν,	μελ-αιναιν,	μελ-άνοιν.

Plural.

N. V.	μέλ-ανες,	μέλ-αιναι,	μέλ-ανα,
G.	μελ-άνων,	μελ-αινῶν,	μελ-άνων,
D.	μέλ-ασι,	μελ-αιναις,	μέλ-ασι, § 6. 16.
A.	μέλ-ανας,	μελ-αινας,	μέλ-ανα.

2. *Example of an Adjective in* -ις, -εσσα, -εν.

χαρίεις, *comely.*

Singular.

N.	χαρι-εις,	χαρι-εσσα,	χαρι-εν,
G.	χαρι-εντος,	χαρι-έσσης,	χαρι-εντος, § 23. 2.
D.	χαρι-εντι,	χαρι-έσσῃ,	χαρι-εντι,
A.	χαρι-εντα,	χαρι-εσσαν,	χαρι-εν,
V.	χαρι-εν,	χαρί-εσσα,	χαρι-εν.

Dual.

N. A. V.	χαρι-εντε,	χαρι-έσσα,	χαρι-εντε,
G. D.	χαρι-έντοιν,	χαρι-έσσαιν,	χαρι-έντοιν.

Plural.

N. V.	χαρι-εντες,	χαρι-εσσαι,	χαρι-εντα,
G.	χαρι-έντων,	χαρι-εσσῶν,	χαρι-έντων,
D.	χαρί-εισι,	χαρι-έσσαις,	χαρι-εισι, § 6. 18.
A.	χαρι-εντας,	χαρι-έσσας,	χαρι-εντα.

Obs. According to Buttman adjectives in -εις (but not participles) have -εσι and not -εισι in the dative plural. Prof. Thon adopts the same termination. When so used it must be regarded as an exception to the general rule.

3. *Example of an Adjective in* -υς, -εια, -υ.

ἡδύς, *sweet.*

Singular.

N.	ἡδ-ύς,	ἡδ-εῖα,	ἡδ-ύ,
G.	ἡδ-έος,	ἡδ-είας,	ἡδ-έος,
D.	ἡδ-εῖ, contr. -εῖ,	ἡδ-είᾳ,	ἡδ-εῖ, contr. -εῖ,
A.	ἡδ-ύν, or -έα,*	ἡδ-εῖαν,	ἡδ-ύ,
V.	ἡδ-ύ,	ἡδ-εῖα,	ἡδ-ύ.

Dual.

A. V.	ἡδ-έε,	ἡδ-εία,	ἡδ-έε,
G. D.	ἡδ-έοιν.	ἡδ-είαιν,	ἡδ-έοιν.

Plural.

N. V.	ἡδ-έες, contr. εῖς,	ἡδ-εῖαι,	ἡδ-έα, not contr.†
G.	ἡδ-έων,	ἡδ-ειῶν,	ἡδ-έων,
D.	ἡδ-έσι,	ἡδ-είαις,	ἡδ-έσι,
A.	ἡδ-έας, contr. εῖς,	ἡδ-είας,	ἡδ-έα, not contr.

* See § 24. *R.* 2. † See § 40 R. 3 Exc.

After the same manner decline,

1.			3.		
τάλ-ας,	-αινα,	-αν.	γλυκ-ὺς,	-εῖα,	-ὺ.
	2.		ἥμισ-υς,	-εια,	-υ.
μελιτό-εις,	-εσσα,	-εν.	βαρ-ὺς,	-εῖα,	-ὺ.
τιμή-εις,	-εσσα,	-εν.	βαθ-ὺς,	-εῖα,	-ὺ.
			ὀξ-ὺς,	-εῖα,	-ὺ.

§ 47. DECLENSION OF PARTICIPLES.

Participles are declined like adjectives of three terminations: those of the middle and passive in -ος, are inflected throughout like καλὸς, § 45. 1. Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter, those of the third, the genitive being always formed as directed, § 23. *Obs.* 1. The terminations of these are as follows:

	M.	F.	N.		M.	F.	N.
1.	-ων,	-ουσα,	-ον.	Gen.	-οντος,	-ούσης,	-οντος, &c.
2.	-ας,	-ασα,	-αν.		-αντος,	-άσης,	-αντος, &c.
3.	-ὼς,	-υῖα,	-ός.		-ότος,	-υίας,	-ότος, &c.
4.	-εἰς,	-εῖσα,	-έν.		-έντος,	-είσης,	-έντος, &c.
5.	-ούς,	-οῦσα,	-όν.		-όντος,	-ούσης,	-όντος, &c.
6.	-ὺς,	-ῦσα,	-ύν.		-ύντος,	-ύσης,	-ύντος, &c.

Of these the 1st and 3d are declined as examples; thus,

1. τύπων, *having struck.* (2 Aor. Act.)

Singular.

N. V.	τύπ-ων	τυπ-οῦσα	τύπ.ον,
G.	τύπ-οντος	τυπ-ούσης	τύπ-οντος,
D.	τύπ-οντι	τυπ-ούσῃ	τύπ-οντι,
A.	τύπ-οντα	τυπ-οῦσαν	τύπ.ον.

Dual.

N. A. V.	τύπ-οντε	τυπ.ούσα	τύπ-οντε,
G. D.	τυπ-όντοιν	τυπ-ούσαιν	τυπ-όντοιν.

Plural.

N. V.	τύπ-οντες	τύπ-ουσαι	τύπ-οντα,
G.	τυπ-όντων	τυπ.ουσῶν	τυπ-όντων,
D.	τύπ-ουσι	τυπ.ούσαις	τύπ-ουσι, § 6. 18.
A.	τύπ-οντας	τυπ-ούσας	τύπ-οντα.

In this manner are declined all participles which have ν before -τος in the genitive.

3. *τετυφ-ὼς, having struck.* (Perf. Act.)

Singular.

N. V.	τετυφ-ὼς,	-υῖα,	-ὸς,
G.	τετυφ-ότός,	-υίας,	-ότος,
D.	τετυφ-ότι,	-υίᾳ,	-ότι,
A.	τετυφ-ότα,	-υῖαν,	-ὸς.

Dual.

N. A. V.	τετυφ-ότε,	-υία,	-ότε,
G. D.	τετυφ-ότοιν,	-υίαιν,	-ότοιν.

Plural.

N. V.	τετυφ-ότες,	-υῖαι,	-ότα,	
G.	τετυφ-ότων,	-υιῶν,	-ότων,	
D.	τετυφ-όσι,	-υίαις,	-όσι,	§ 6. 8.
A.	τετυφ-ότας,	-υίας,	-ότα.	

The participle in -ως, after a Syncope, (§ 101. 7.) has Nom. and Voc. -ὼς, -ῶσα, -ὼς. G. -ῶτος, -ώσης, -ῶτος, &c.

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§ 48. ADJECTIVES OF TWO TERMINATIONS.

Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων, ην, ης, ις, υς*, and *ους*, (viz. compounds of *πους*;) and they form the neuter according to the following

RULES.

1. Adjectives of the common gender in -ων, -ην, -ης, form the neuter by changing the long vowel into its own short one; thus,

N. ὁ, ἡ, σώφρων,	τὸ σώφρον,	*prudent,*	G. σώφρον-ος.
N. ὁ, ἡ, ἄῤῥην,	τὸ ἄῤῥεν,	*male,*	G. ἄῤῥεν -ος.
N. ὁ, ἡ, ἀληθὴς,	τὸ ἀληθὲς,	*true,*	G. ἀληθέ -ος.

So also some in -ωρ; as,

N. ὁ, ἡ, μεγαλήτωρ, τὸ μεγάλητορ, G. μεγαλήτορ-ος.

Note. But *τέρην, tender,* usually has the feminine τέρεινα, neuter *τέρεν.*

2. Adjectives of the common gender in ις and υς, form the neuter by rejecting ς; as,

N. ὐ, ἡ, εὔχαρις, τὸ εὔχαρι, G. εὐχάρι-τος.
N. ὁ, ἡ, ἄδακρυς, τὸ ἄδακρυ, G. ἀδάκρυ-ος.

3. Compounds of πούς, *a foot*; have the neuter in -ουν; as,

N. ὁ, ἡ, δίπους, τὸ δίπουν, G. δίποδ-ος, § 23. 1.

Note. It is probable this word was originally πόος; whence ὁ, ἡ, δίποος, τὸ δίποον, contracted δίπους, δίπουν; and that the declension was afterward changed from the 2d to the 3d, as was done also in γέλως, and ἔρως, from the ancient γέλαος, and ἔραος.

Examples of Adjectives of the common gender.*

1. ὁ, ἡ, σώφρων, *prudent.*

Singular.

N.	σώφρ-ων,	-ων,	-ον,
G.	σώφρ-ονος,	-ονος,	-ονος,
D.	σώφρ-ονι,	-ονι,	-ονι,
A.	σώφρ-ονα,	-ονα,	-ον,
V.	σώφρ-ον,	-ον,	-ον.

Dual.

N. A. V.		
σώφρ-ονε,	-ονε,	-ονε,
G. D.		
σωφρ-όνοιν,	-όνοιν,	-όνοιν.

Plural.

N.	σώφρ-ονες,	-ονες,	-ονα,
G.	σωφρ-όνων,	-όνων,	-όνων,
D.	σώφρ-οσι,	-οσι,	-οσι,
A.	σώφρ-ονας,	-ονας,	-ονα,
V.	σώφρ-ονες,	-ονες,	-ονα.

2. ὁ, ἡ, ἀληθής, *true.*

Singular.

N.	ἀληθ-ής,	-ής,	-ές,
G.	ἀληθ-έος,	-έος,	-έος,
D.	ἀληθ-έϊ,	-έϊ,	-έϊ,
A.	ἀληθ-έα,	-έα,	-ές,
V.	ἀληθ-ές,	-ές,	-ές.

Dual.

N. A. V.		
ἀληθ-έε,	-έε,	-έε,
G. D.		
ἀληθ-έοιν,	-έοιν,	-έοιν.

Plural.

N.	ἀληθ-έες,	-έες,	-έα,
G.	ἀληθ-έων,	-έων,	-έων,
D.	ἀληθ-έσι,	-έσι,	-έσι,
A.	ἀληθ-έας,	-έας,	-έα,
V.	ἀληθ-έες,	-έες,	-έα.

* These adjectives may be declined by means of the article ὁ, as ἀθάνα-ος, § 45. 3. Thus, N. ὁ, ἡ, σώφρων, τὸ σώφρον, G. τοῦ, τῆς, τοῦ, σώφρονος, D. τῷ, τῇ, τῷ, σώφρονι, &c.

3. ὁ, ἡ, εὔχαρις, *acceptable.*

Singular.

N.	εὔχαρ-ις,	-ις,	-ι,
G.	εὐχάρ-ιτος,	-ιτος,	-ιτος,
D.	εὐχάρ-ιτι,	-ιτι,	-ιτι,
A.	εὐχάρ-ιτα,	-ιτα,	-ι,
	-ιν,	-ιν,	-ι,
V.	εὔχαρ-ι,	-ι,	-ι.

Dual.

N. A. V.		
εὐχάρ-ιτε,	-ιτε,	-ιτε,
G. D.		
εὐχαρ-ίτοιν,	-ίτοιν,	-ίτοιν.

Plural.

N.	εὐχάρ-ιτες,	-ιτες,	-ιτα,
G.	εὐχαρ-ίτων,	-ίτων,	-ίτων,
D.	εὐχάρ-ισι,	-ισι,	-ισι,
A.	εὐχάρ-ιτας,	-ιτας,	-ιτα,
V.	εὐχάρ-ιτες,	-ιτες,	-ιτα.

4. ὁ, ἡ, ἄδακρυς, *tearless.*

Singular.

N.	ἄδακρ-υς,	-υς,	-υ,
G.	ἀδάκρ-υος,	-υος,	-υος,
D.	ἀδάκρ-υϊ,	-υϊ,	-υϊ,
A.	ἄδακρ-υν,	-υν,	-υ,
V.	ἄδακρ-υ,	-υ,	-υ.

Dual.

N. A. V.		
ἀδάκρ-υε,	-υε,	-υε,
G. D.		
ἀδακρ-ύοιν,	-ύοιν,	-ύοιν.

Plural.

N.	ἀδάκρ-υες,	-υες,	-υα,
G.	ἀδακρ-ύων	-ύων,	-ύων,
D.	ἀδάκρ-υσι,	-υσι,	-υσι,
A.	ἀδάκρ-υας,	-υας,	-υα,
V.	ἀδάκρ-υες,	-υες,	-υα.

§ 49. OF IRREGULAR ADJECTIVES.

Every adjective not ending in some of the regular terminations already mentioned, is *irregular.* It always wants the neuter gender, and is declined like a noun of the 3d declension; thus,

N. ὁ, ἡ, ἅρπαξ,
G. τοῦ, τῆς, ἅρπαγος, &c.

Obs. The poets sometimes use the genitive and dative of such adjectives in the neuter. Sometimes the neuter is supplied by a derivative form in *-ον*; thus, *ἁρπακτικόν* is used as the neuter of *ἅρπαξ*; *βλακτικόν*, as the neuter of *βλάξ*, &c.

Exc. 1. *ἑκών* and *ἀέκων*, (by syncope *ἄκων*) are declined with three genders like participles; thus,

N.	ἑκ-ών,	ἑκ-οῦσα,	ἑκ-όν,
G.	ἑκ-όντος,	ἑκ-ούσης,	ἑκ-όντος, &c.

The adjective *πᾶς*, *all*, is also declined like the participle in *-ας*; thus,

N. πᾶς, πᾶσα, πᾶν,
G. παντὸς, πάσης, παντὸς, &c.

Exc. 2. *μέγας, great,* and *πολὺς, many,* are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives *μεγάλος* and *πολλὸς,* of the 2d declension; thus,

	Singular.			Singular.		
	M.	F.	N.	M.	F.	N.
N.	μέγας,	μεγάλη,	μέγα,	πολὺς,	πολλὴ,	πολὺ,
G.	μεγάλου,	μεγάλης,	μεγάλου,	πολλοῦ,	πολλῆς,	πολλοῦ,
D.	μεγάλῳ,	μεγάλῃ,	μεγάλῳ,	πολλῷ,	πολλῇ,	πολλῷ,
A.	μέγαν,	μεγάλην,	μέγα.	πολὺν,	πολλὴν,	πολὺ.
	Dual.			Dual.		
N. A. V.	μεγάλω,	μεγάλα,	μεγάλω.	πολλώ,	πολλά,	πολλώ, &c.

through the dual and plural, like *καλὸς.*

Note. Homer and other poets inflect πολὺς regularly, Gen. πολέος, Dat. πολέϊ, &c. It was afterwards changed, in those cases in which it would not be distinguished from the same cases of *πόλις, a city.*

Obs. Some substantives in *-ας* and *-ης,* inflected in the first declension, are called by Grammarians, adjectives; as, *ὑβριστὴς, an insolent man; τραυματίας, a wounded man;* but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

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§ 50. ADJECTIVES TO BE DECLINED.

κακ-ὸς, -ὴ, -ὸν,	*bad.*	φοβερ-ὸς, -ὰ, -ὸν,	*formidable.*
τάλ-ας, -αινα, -αν,	*miserable.*	ἀγαθὸς, -ὴ, -ὸν,	*good.*
βαρ-ὺς, -εῖα, -ὺ,	*heavy.*	ὁ, ἡ, μακρόχειρ,	*long-handed*
ὁ, ἡ, τέρην, τὸ τέρεν,	*tender.*	ὁ, ἡ, καλλίων, -ον,	*more beautiful.*
ὁ, ἡ, εὐσεβὴς, -ὲς,	*pious.*		
ὁ, ἡ, βελτίων, -ον,	*better.*	ταχ-ὺς, -εῖα, -ὺ,	*swift.*
τιμή-εις, -εσσα, -εν,	*honoured.*	ἠχή-εις, -εσσα, -εν,	*sonorous.*
ὁ, ἡ, ἄδικος, -ον,	*unjust.*	φίλ-ος, -η, -ον,	*friendly.*
ἄξιος, -α, -ον,	*worthy.*	ὁ, ἡ, μνήμων, -ον,	*mindful.*
ὁ, ἡ, φιλόπατρις, -ι,	*patriotic.*	ὁ, ἡ, ἀδμὴς, -ὲς,	*unconquered.*
ὁ, ἡ, πολύπους, -ουν,	*many-footed*	ὁ, ἡ, φύγας,	*an exile.*
ὁ, ἡ, μάκαρ,	*happy.*	γλυκ-ὺς, εῖα, -ὺ,	*sweet.*
βαθ-ὺς, -εῖα, -ὺ,	*deep.*	ῥάδιος, -α, -ον,	*easy.*
ὁ, ἡ, μείζων, -ον,	*greater.*	ὁ, ἡ σώφρων, -ον,	*wise.*

§ 51. COMPARISON OF ADJECTIVES.

Adjectives have three degrees of comparison, the *Positive*, *Comparative*, and *Superlative*.

The *Positive* expresses a quality *simply*; the *Comparative* asserts it in a *higher* or *lower degree* in one object than in another; and the *Superlative*, in the highest or lowest degree compared with several; thus, gold is *heavier* than silver; it is the *most precious* of metals. Hence those adjectives only can be compared whose signification admits the distinction of more and less.

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§ 52. GENERAL RULE.

The comparative degree is formed by adding -τερος to the positive, and the *superlative* by adding -τατος; thus,

Positive.	Comparative.	Superlative.
μάκαρ,	μακάρ-τερος,	μακάρ-τατος.
εὖνους,	εὐνούς-τερος,	εὐνούς-τατος.
κακόνους,	κακονούσ-τερος,	κακονούσ-τατος.
ἁπλόος.ἁπλοῦς,	ἁπλούσ-τερος,	ἁπλούσ-τατος.

SPECIAL RULES.

1. -εις rejects ι; as,

χαρίεις,	χαριέσ.τερος,	χαριέσ-τατος.

2. -ος rejects ς; and also, after a short syllable, changes ο into ω; thus,

ὀρθὸς,	ὀρθό-τερος,	ὀρθό-τατος.
δίκαιος,	δικαιό-τερος,	δικαιό.τατος.
πονηρὸς,	πονηρό-τερος,	πονηρό-τατος.
θαυμαστὸς,	θαυμαστό-τερος,	θαυμαστό-τατος.
δῆλος,	δηλό-τερος,	δηλό.τατος.

-ος after a short syllable.

σοφὸς,	σοφώ-τερος,	σοφώ·τατος.
κενὸς,	κενώ-τερος,	κενώ·τατος.
φοβερὸς,	φοβερώ-τερος,	φοβερώ-τατος.
φανερὸς,	φανερώ-τερος,	φανερώ-τατος.
χαλεπὸς,	χαλεπώ·τερος,	χαλεπώ-τατος.

Obs. The change of *o* into *ω*, is made to prevent the concurrence of four *short* syllables. Hence o, after a doubtful

vowel considered long, remains unchanged; but if considered short, the *o* is changed into *ω*; thus, ἔντιμος, has ἐντιμότερος; and ἰσχῡρὸς has ἰσχυρότερος; because *ι* and *υ* are considered *long*; but ἄγριος has ἀγριώτερος; and ἱκανὸς, ἱκανώτερος, &c., because the *ι* and *α* are considered *short*.

3. -ας, -ης, and -υς, add to the neuter gender; as,

μέλας,	μέλαινα,	μέλαν;	μελάν-τερος, &c.
εὐσεβὴς,	εὐσεβὴς,	εὐσεβὲς;	εὐσεβέσ-τερος, &c.
εὐρὺς,	εὐρεῖα,	εὐρὺ;	εὐρύ-τερος, &c.

4. -ων and -ην add to the nominative plural masculine; as,

ἄφρων,	N. P.	ἄφρονες,	ἀφρονέσ-τερος, &c.
τέρην,	"	τερένες,	τερενέσ-τερος, &c.

Exc. But πέπων makes πεπαίτερος, &c. and πίων,—πιότερος, πιότατος.

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§ 53. COMPARISON BY -ίων AND -ιστος.

1. Some adjectives in -ος, derived from substantives, are compared by -ίων and -ιστος. In these the comparison is made, not from the adjective, but from the substantive from which it is derived; thus,

καλὸς,	*beautiful*,	from	κάλλος, *beauty*,	καλλίων,	κάλλιστος.
ἐχθρὸς,	*inimical*,		ἐχθὸς, *enmity*,	ἐχθίων,	ἔχθιστος.
οἰκτρὸς,	*compassionate*,		οἶκτος, *compassion*,	οἰκτίων,	οἴκτιστος.
αἰσχρὸς,	*base*,		αἶσχος, *baseness*,	αἰσχίων,	αἴσχιστος.
μακρὸς,	*long*,		μῆκος, *length*,	μηκίων,	μήκιστος.

2. Some in -υς are compared both ways; as,

βαθὺς. *deep*,		βαθύτερος,	βαθύτατος.
	and	βαθίων,	βάθιστος.

In like manner compare βραδὺς, *slow*; ταχὺς, *swift*; παχὺς, *thick*; γλυκὺς, *sweet*; ὠκὺς, *quick*; &c.

3. ῥᾴδιος, *easy*, has ῥαΐων, ῥαΐστος; or, with *ι* subscribed, ῥᾴων, ῥᾷστος.

Note. Some of these, and of others compared in this way, are occasionally found compared by -τερος and -τατος.

§ 54. IRREGULAR COMPARISON.

The following adjectives are irregular in their comparison; viz.

ἀγαθὸς, *good,*	ἀμείνων,	ἀγαθώτατος,	from ἀμενὸς, *pleasant.*
	ἀρείων,	ἄριστος,	from Ἄρης, *Mars.*
	βελτίων,	βέλτιστος,	from βούλομαι, *I wish.*
	κρείσσων,	κράτιστος,	from κράτυς, *brave.*
	λωίων,	λῶστος,	from λῶ, for θέλω, *I wish.*
	φέρτερος,	φέρτατος, φέριστος, φέρτιστος,	from φέρω, *I bear.*
κακὸς, *bad,*	κακίων,	κάκιστος.	
	χείρων,	χείριστος.	
μέγας, *great,*	μείζων,	μέγιστος.	
πολὺς, *many,*	πλείων,	πλεῖστος.	
ἐλαχὺς, *small,*	ἐλάσσων,	ἐλάχιστος.	
μικρὸς, *little,*	ἧσσων, or μείων, or μικρότερος;	μικρότατος.	

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§ 55. DEFECTIVE COMPARISON.

Some adjectives in the comparative and superlative degree, have no positive, but are formed from

1. NOUNS; as,

βασιλεὺς,	*a king;*	βασιλεύτερος,	βασιλεύτατος.
κέρδος,	*gain;*	κερδίων,	κέρδιστος.
Θεὸς,	*God;*	θεώτερος,	
κλέπτης,	*a thief;*		κλεπτίστατος.
κῦδος,	*glory;*	κυδίων,	κύδιστος.
κύων,	*a dog;*	κύντερος,	
πλήκτης,	*a striker;*		πληκτίσιατος.
πότης,	*a drinker;*		ποτίστατος.
ῥῖγος,	*cold, rigor;*	ῥίγιων,	ῥίγιστος.
φὼρ,	*a thief;*		φωρότατος.

2. PRONOUN; as,

αὐτὸς,	*self;*		αὐτότατος.

3. PARTICIPLE; as,

ἐρρωμένος,	*strong;*	ἐρρωμενέστερος,	ἐρρωμενέστατος.

4. ADVERBS; as,

ἄνω,	*up;*	ἀνώ-τερος,	-τατος.
ἄφαρ,	*immediately;*	αφάρ-τερος,	
ἐγγὺς,	*near;*	ἐγγύ-τερος, / ἐγγ-ίων,	-τατος / -ιστος.
ἔξω,	*out;*	ἐξώ-τερος,	-τατος.
κάτω,	*down;*	κατώ-τερος,	-τατος.
ἔσω,	*in;*	ἐσώ-τερος,	-τατος.
ὀπίσω,	*back;*	ὀπισώ-τερος,	-τατος.
πέραν,	*beyond;*	περαί-τερος,	-τατος.
πόῤῥω,	*far;*	ποῤῥώ-τερος,	-τατος.
πρωΐ,	*early;*	πρωϊαί-τερος,	-τατος.
ὕψι,	*highly;*		ὕψιστος.

5. PREPOSITIONS; as,

πρὸ,	*before;*	πρό-τερος, πρό-τατος, whence πρῶτος.
ὑπὲρ,	*over;*	υπέρ-τερος, υπέρ-τατος, whence ὕπατος.

Some comparatives and superlatives are again compared; as,

λωΐων, *better,*	λωΐτερος.
μείων, *less,*	μειότερος.
ῥᾴων, *easier,*	τὸ ῥᾳότερον.
καλλίων, *more beautiful,*	τὸ καλλιώτερον.
χερείων, / χείρων, } *worse,*	τὸ χερειότερον. / and χειρότερον.
χείριστος, *worst,*	ἡ χειριστοτέρη.
κύδιστος, *most glorious,*	κυδίστατος.
ἐλάχιστος, *least,*	ἐλαχιστότερος.
πρῶτος, *first,*	πρωτίστος.

Some words ending in ης, of the first declension, are compared; thus, (see § 49. *Obs.*)

ὑβριστὴς, *an insolent man,*	ὑβριστό-τερος,	-τατος.
πλεονέκτης, *an avaricious man.*		πλεονεκτίστατος.

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§ 56. DIALECTS OF COMPARISON.

1. The Attics compare many adjectives in -ος, -ης, and ξ, by -ίστερος -ίστατος, -αίτερος -αίτατος, and -έστερος -έστατος; as,

λάλος, *loquacious,*	λαλίσ-τερος,	-τατος.
φίλος, *friendly,*	φιλαί-τερος,	-τατος.
by Syncope,	φίλ-τερος,	-τατος and φίλιστος.
σπουδαῖος, *diligent,*	σπουδαιέσ-τερος,	-τατος.

ἄφθονος, not envying,	*ἀφθονέσ-τερος,*	*-τατος.*
παλαιὸς, old,	*παλαί-τερος,*	*-τατος.*
γεραιὸς, an old man,	*γεραί-τερος,*	*-τατος.*
ἅρπαξ, rapacious,	*ἁρπαγίσ-τερος,*	*-τατος.*
πλεονέκτης, avaricious,	*πλεονεκτίσ-τερος,*	*-τατος.*
ψεύδης, false,	*ψευδίσ-τερος,*	*-τατος.*

2. Dialects of particular comparatives and superlatives, are, for *κρείσσων*, I. and D. *κρέσσων*, *better*; *χείρων*, P. *χερείων*, I. dat. *χέρηϊ*, acc. *χέρηα*, nom. plur. *χέρηες*;—*μείζων*, I. *μέζων*, D. *μάσσων*, *greater*; with others which may be learned by practice in reading.

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§ 57. NUMERALS.

Numbers are of two classes, the *Cardinal* and the *Ordinal*. The *Cardinal* answer to the question, how many? as, *one, two*, &c. The *Ordinal* answer to the question, which of the number? as, *first, second, third*, &c.

Distributives have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with *σὺν*; as, *σύνδυο, σύντρεις* &c.; *bini, terni*; —and sometimes preceded by *κατὰ, ἀνὰ*, &c.

I. THE CARDINAL NUMBERS.

1. Εἷς, *one*, has the singular number only, and is thus declined;

N.	*εἷς,*	*μία,*	*ἕν,*
G.	*ἑνὸς,*	*μιᾶς,*	*ἑνός,*
D.	*ἑνὶ,*	*μιᾷ,*	*ἑνὶ,*
A.	*ἕνα,*	*μίαν,*	*ἕν.*

In like manner the two compounds,

οὐδ-εἷς, οὐδε-μία, οὐδ-ἕν, plur. *οὐδ-ένες, -εμίαι, -ένα.*
μηδ-εἷς, μηδε-μία, μηδ-ἕν, ., *μηδ-ένες, -εμίαι, -ένα.*

Obs. 1. From *εἷς, one*, is formed the adjective *ἕτερος, either, one, other*; and from *οὐδεὶς, μηδεὶς*, are formed *οὐδέτερος, μηδέτερος, neither.*

Obs. 2. *Εἷς* is sometimes used for the ordinal *πρῶτος*, as Matth. 28. 1. Mark 16. 2. This is usually considered a He-

braism, but it is sometimes used by the Greeks also; Herod. iv. 161, Thucyd. iv. 115. Also in Latin, Cic. Sen. 5. "Uno et octogessimo Anno."

2. Δύω, *two*, has properly the dual only; thus,

N. A. δύω,
G. D. δυοῖν and δυεῖν, } for all genders.

Obs. 3. The plural forms, G. δυῶν, D. δυσί, are sometimes used; δύο, *two*, is indeclinable; ἄμφω, *both*, is declined like δύω.

3. Τρεῖς, *three*, and τέσσαρες, *four*, are thus declined,

PLUR. τρεῖς, *three.*

N. A.	τρεῖς,	τρεῖς,	τρία,
G.	τριῶν,	τριῶν,	τριῶν,
D.	τρισί,	τρισί,	τρισί.

PLUR. τέσσαρες, *four.*

N.	τέσσαρες,	τέσσαρες,	τέσσαρα,
G.	τεσσάρων,	τεσσάρων,	τεσσάρων,
D.	τέσσαρσι,	τέσσαρσι,	τέσσαρσι,
A.	τέσσαρας,	τέσσαρας,	τέσσαρα.

4. The Cardinal numbers from πέντε, *five*, to ἑκατὸν, *a hundred*, are indeclinable.

5. After ἑκατὸν the larger numbers are regular plural adjectives of the first and second declension; as,

M.	F.	N.	
διακόσιοι,	διακόσιαι,	διακόσια,	*two hundred.*
τριακόσιοι,	τριακόσιαι,	τριακόσια,	*three hundred.*
χίλιοι,	χίλιαι,	χίλια,	*a thousand.*
δισχίλιοι,	δισχίλιαι,	δισχίλια,	*two thousand.*
μύριοι,	μύριαι,	μύρια,	*ten thousand.*
δισμύριοι,	δισμύριαι,	δισμύρια,	*twenty thousand.*

Obs. 4. In the composition of numbers, either the smaller precedes, and the two are joined by καί; or the greater precedes, in which case the καί is generally omitted; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five*; πέμπτος καὶ εἰκοστός, or εἰκοστὸς πέμπτος, *twenty-fifth.* When *three* numbers are reckoned together, the greatest comes first, and so on in suc-

cession, with the conjunction *καὶ*; as, *νῆες ἑκατὸν καὶ εἴκοσι καὶ ἑπτά, a hundred and twenty-seven ships.*

Obs. 5. Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution *ἑνός* (or *μιᾶς*) *δέοντος*, &c. thus *νῆες μιᾶς δέουσαι εἴκοσι, twenty ships wanting one*, i. e. *nineteen ships; ἔτεα δυῶν δέοντα εἴκοσι, twenty years wanting two*, i. e. *eighteen years.*

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§ 58. II. ORDINAL NUMBERS.

The Ordinal numbers are formed from the Cardinal. All under 20, except *second, seventh*, and *eighth*, end in *-τος*; from 20 upwards all end in *-οστός*, and, in their inflection, are regular adjectives of the first and second declension; thus,

πρῶτος,	*πρώτη,*	*πρῶτον,*	*first.*
(*πρότερος,*	*πρότερα,*	*πρότερον,*	*first of the two.*)
δεύτερος,	*δεύτερα,*	*δεύτερον,*	*second.*
τρίτος,	*τρίτη,*	*τρίτον,* &c.	*third.*

Obs. 1. In order to express half, or fractional numbers in money, measures, and weights, the Greeks used words compounded of *ἥμι, half*, and the name of the weight, &c. (*μνᾶ, ὀβολὸς, τάλαντον,*) having the adjective termination *ον, ων, αῖον*, appended to it, and placed before the Ordinal number, of which the half is taken; as, *τρίτον ἡμιτάλαντον*, $2\frac{1}{2}$ *talents*; i. e. the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *Sestertius*, $2\frac{1}{2}$ *Asses* by Syncope from *Semistertius*; the first an *As*, the second an *As*, the third a *half As*, (*tertius semis*).

From this must be distinguished the use of the same compound word in the plural, preceded by the *Cardinal* number; thus, *τρία ἡμιτάλαντα*, not $2\frac{1}{2}$ *talents*, but 3 half talents, or one and a half.

Obs. 2. From the Ordinal numbers are formed numerals in *-αῖος*, expressing "*on what day;*" as, *δευτεραῖος, on the second day; τριταῖος, on the third day*, &c.

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§ 59. OF THE GREEK NOTATION OF NUMBERS.

The Greeks used the letters of the alphabet, to denote numbers, in three different ways.

1. To express a small series of numbers, each letter was reckoned according to its order in the alphabet; as, *A*, 1, *B*, 2, *E*, 5, *Ω*, 24. In this manner the books of Homer's Iliad and Odyssey are distinguished. The technical syllable *HNT*, will assist the memory in using this kind of notation; for if the alphabet be divided into four equal parts, *H* will be the first letter of the second part, that is 7; *N*, of the third, or 13; and *T* of the fourth, or 19.

2. The capital letters were used, in denoting larger series of numbers, thus; *I*, 1, *Π* for *πέντε*, 5, *Δ* for *δέκα*, 10, *H* for *Ηεκατὸν*, 100, *X* for *χίλιοι*, 1000, and *M* for *μύριοι* 10,000. A large *Π* round any of these characters, except I, denoted five times as much as that character represented; as, ⧈, 50.

3. To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts; but, as there are only 24 letters, they used ϛ′, called *ἐπίσημον*, for 6; Ϟ, or ϟ, called *κόππα*, for 90; and Ϡ, called *σαμπῖ*, for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP*; that is, *A*′, denotes 1; *I*′, 10; and *P*′, 100. It is to be observed, also, that all the numbers under 1000, are denoted by letters with a small mark like an accent, over them; and that a similar mark placed *under* any letter, denotes that it represents so many thousands.

TABLE OF NUMERALS.

	Cardinal.		Ordinal.
1	α′	εἷς	πρῶτος.
2	β′	δύο	δεύτερος.
3	γ′	τρεῖς	τρίτος.
4	δ′	τέσσαρες	τέταρτος.
5	ε′	πέντε	πέμπτος.
6	ϛ′	ἕξ	ἕκτος.
7	ζ′	ἑπτὰ	ἕβδομος.
8	η′	ὀκτὼ	ὄγδοος.
9	θ′	ἐννέα	ἔνατος.
10	ι′	δέκα	δέκατος.
11	ια′	ἕνδεκα	ἑνδέκατος.
12	ιβ′	δώδεκα	δωδέκατος.
13	ιγ′	τρισκαίδεκα	τρισκαιδέκατος.
14	ιδ′	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος.
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος.
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος.
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος.
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος.
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος.
20	κ′	εἴκοσι	εἰκοστός.
21	κα′	εἴκοσι εἷς	εἰκοστὸς πρῶτος.
30	λ′	τριάκοντα	τριακοστός.

40	μ′	τεσσαράκοντα	τεσσαρακοστός.
50	ν′	πεντήκοντα	πεντηκοστός.
60	ξ′	ἑξήκοντα	ἑξηκοστός.
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός.
80	π′	ὀγδοήκοντα	ὀγδοηκοστός.
90	ϟ or 4,	ἐννενήκοντα	ἐννενηκοστός.
100	ρ′	ἑκατόν	ἑκατοστός.
200	σ′	διακόσιοι	διακοσιοστός.
300	τ′	τριακόσιοι	τριακοσιοστός.
400	υ′	τεσσαρακόσιοι	τεσσαρακοσιοστός.
500	φ′	πεντακόσιοι	πεντακοσιοστός.
600	χ′	ἑξακόσιοι	ἑξακοσιοστός.
700	ψ′	ἑπτακόσιοι	ἑπτακοσιοστός.
800	ω′	ὀκτακόσιοι	ὀκτακοσιοστός.
900	ϡ	ἐννεακόσιοι	ἐννεακοσιοστός.
1,000	α,	χίλιοι	χιλιοστός.
2,000	β,	δισχίλιοι	δισχιλιοστός.
3,000	γ,	τρισχίλιοι	τρισχιλιοστός.
4,000	δ,	τετρακισχίλιοι	τετρακισχιλιοστός.
5,000	ε,	πεντακισχίλιοι	πεντακισχιλιοστός.
6,000	ϛ,	ἑξακισχίλιοι	ἑξακισχιλιοστός.
7,000	ζ,	ἑπτακισχίλιοι	ἑπτακισχιλιοστός.
8,000	η,	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστός.
9,000	θ,	ἐννεακισχίλιοι	ἐννεακισχιλιοστός.
10,000	ι,	μύριοι	μυριοστός.
20,000	κ,	δισμύριοι	δισμυριοστός.
50,000	ν,	πεντακισμύριοι	πεντακισμυριοστός.
00,000	ρ,	δεκακισμύριοι	δεκακισμυριοστός.

Thus the number 1841 is α ω μ′ α.

Obs. From the Cardinal numbers are formed

OTHER CLASSES OF NUMERALS; VIZ.

1st. The *Numeral adverbs*; as, *δίς, twice*, from *δύο*; *-τρίς, hrice*, from *τρεῖς*; and from the others, by adding the termination *-κις, -άκις*, or *-τάκις*; as, *τεσσαράκις, ἑξάκις, ἑκατοντάκις*; *our times, six times, a hundred times.*

2. *Multiple numbers* in *πλόος*, contracted *πλοῦς*; as, *διπλόος, wo-fold.; τριπλόος, three-fold; τετραπλόος, four-fold.*

3d. *Proportionals* in *πλάσιος*; as, *τριπλάσιος, three times as uch.*

4th. *Substantives* in *-ὰς, -άδος*, which express the *name* of he several numbers; as, *μονὰς*, Gen. *-άδος, the number one,* nity: *δυὰς, the number two; δεκὰς, the number ten; εἰκὰς, he number twenty; τριακὰς, the number thirty*, &c.

5th. The *Distributives*, answering to the question, *in how any parts?* are formed in *-χα*; as, *δίχα, τρίχα, τέτραχα, πέναχα; in two parts, in three parts;* &c., and connected with these re such *adverbs*; as, *τριχῇ, trebly, τριχοῦ*, in three places, &c.

§ 60. OF THE PRONOUN.

A Pronoun is a word used instead of a noun. Pronouns may be divided into *Personal*, *Possessive*, *Definite*, *Reflexive*, *Reciprocal*, *Demonstrative*, *Relative*, *Interrogative*, and *Indefinite*. Of these the Personal only are substantives; the rest are adjectives.

I. PERSONAL PRONOUNS.

The Substantive or Personal Pronouns are *ἐγώ I*, *σύ thou*, *οὗ of himself, of herself, of itself*. They are of all genders; and are thus declined:

ἐγώ, I.

Sing.	Dual.	Plural.
N. ἐγώ,		N. ἡμεῖς,
G. ἐμοῦ or μοῦ,	N. A. νῶϊ or νῷ,	G. ἡμῶν,
D. ἐμοὶ or μοί,	G. D. νῶϊν or νῷν.	D. ἡμῖν,
A. ἐμὲ or μέ.		A. ἡμᾶς.

σύ, thou.

Sing.	Dual.	Plural.
N. V. σύ,		N. V. ὑμεῖς,
G. σοῦ,	N. A. V. σφῶϊ or σφῷ,	G. ὑμῶν,
D. σοί,	G. D. σφῶϊν or σφῷν.	D. ὑμῖν,
A. σέ.		A. ὑμᾶς.

οὗ, of himself.

Singular.	Dual.	Plural.
N. —		N. σφεῖς,
G. οὗ,	N. A. σφέ,	G. σφῶν,
D. οἷ,	G. D. σφίν.	D. σφίσι,
A. ἕ.		A. σφᾶς.

Obs. 1. The monosyllabic forms μοῦ, μοί, μέ, are always enclitic, § 212. and are never governed by a preposition.

Obs. 2. In the dual, the forms νῷ, νῷν, of the first person, and σφῷ, σφῷν, of the second, are Attic. Other dialects make νώ and σφώ by Apocope for νῶϊ and σφῶϊ.

Obs. 3. The third personal pronoun, like *sui* in Latin, wants the nominative Singular, and is commonly used by the Attic

prose writers in a reflexive sense; i. e. it refers to the subject of the proposition in which it stands; or of the foregoing, if the second be sufficiently connected with it. Thus used, it is translated *of himself, of herself*, &c. In Homer and Herodotus, and the Attic poets, it is more frequently used as the pronoun of the third person, for the nominative of which they use the relative ὅς; as, ὅς ἔφη, *he said*. This pronoun, however, is but little in use, the Definite αὐτὸς, § 62. and the Reflexive ἑαυτοῦ, § 63., being used instead of it. The nominative (not now in use) appears to have been anciently ἵ, from which was derived the Latin *is*. A neuter form of the nominative and Accusative plural, σφέα, occurs in Herodotus.

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§ 61. II. POSSESSIVE PRONOUNS.

The Possessive Pronouns are derived from the substantive.

1. In *Signification* they correspond to the Genitive of their primitives, for which they may be considered as a substitute, thus, ὁ ἀδελφὸς ἐμοῦ, *the brother of me*, and ὁ ἐμὸς ἀδελφὸς, *my brother*, are synonymous expressions.

2. In *form* they are regular adjectives of the first and second declension, and are declined like καλὸς, § 45. They are derived as follows,

From ἐμὲ comes	ἐμὸς,	-ὴ,	-ὸν,	*my.*
σέ,	σὸς,	σὴ,	σὸν,	*thy.*
ἕ,	ὃς,	ἣ,	ὅν,	*his.*
νῶϊ,	νωϊτερ-ος,	-α,	-ον,	*our*, i. e. *of us two.*
σφῶϊ,	σφωϊτερ-ος,	-α,	-ον,	*your*, i. e. *of you two.*
ἡμεῖς,	ἡμέτερ-ος,	-α,	-ον,	*our.*
ὑμεῖς,	ὑμέτερ-ος,	-α,	-ον,	*your.*
σφεῖς,	σφέτερ-ος,	-α,	-ον,	*their.*
Doric	σφ-ὸς,	-ὴ,	-ὸν.	

Obs. To this class also belong ἡμεδαπός, *one of our country*; ὑμεδαπός, *one of your country*. But ποδαπὸς; *of what country?* more properly belongs to the interrogative; and ἀλλοδαπὸς, *one of another country*, to the indefinite pronouns.

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§ 62. III. THE DEFINITE PRONOUN.

The Definite Pronoun αὐτὸς is used to give

a closer or more definite signification of a person or thing.

This pronoun has three different significations.

1. In the nominative it adds the force of the English *self* to the word to which it belongs; as, ἐγώ αὐτὸς, *I myself*; σὺ αὐτὸς, *thou thyself*; αὐτὸς, *he himself*. Also in the oblique cases when it begins a clause; as, αὐτὸν ἑώρακα, *I have seen the person himself*.

2. In the oblique cases after another word in the same clause, it is used for the third personal pronoun, and signifies *him, her, it, them*; as, οὐχ ἑώρακας αὐτὸν, *thou hast not seen him*.

3. With the article before it, it signifies *the same*; as, ὁ αὐτὸς ἄνθρωπος, *the same man*.

Obs. In the last sense when the article ends with a vowel, it often combines with the pronoun, forming one word; thus, ταὐτοῦ for τοῦ αὐτοῦ; ταὐτῇ for τῇ αὐτῇ; ταὐτὰ for τὰ αὐτὰ, &c. When thus combined the neuter ends in ον as well as ο. The combined ταὐτῇ and ταὐτά must be carefully distinguished from ταύτη and ταῦτα, parts of οὗτος, § 65. The former has the *Spiritus lenis* (᾽) over the υ, the latter has not.

4. αὐτὸς is thus declined.

Singular.	Dual.	Plural.
N. αὐτ-ὸς, -ἡ, -ὸ,	N. A.	N. αὐτ-οἱ, -αἱ, -ἁ,
G. αὐτ-οῦ, -ῆς, -οῦ,	αὐτ-ὼ, -ἁ, -ὼ,	G. αὐτ-ῶν, -ῶν, -ῶν,
D. αὐτ-ῷ, -ῇ, -ῷ,	G. D.	D. αὐτ-οῖς, -αῖς, -οῖς,
A. αὐτ-ὸν, -ἠν, -ὸ.	αὐτ-οῖν, -αῖν, -οῖν.	A. αὐτ-οὺς, -ἁς, -ἁ.

In the same manner are declined:

ἄλλος,	ἄλλη,	ἄλλο,	*another.*
ὅς,	ἥ,	ὅ,	*who, which.*
ἐκεῖνος,	ἐκείνη,	ἐκεῖνο,	*that.*

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§ 63 IV. REFLEXIVE PRONOUNS.

Reflexive Pronouns are such as relate to the subject of the proposition in which they stand.

1. The Reflexive pronouns are formed from the accusative *singular of the* personal pronouns with the oblique cases of

αὐτὸς. They are ἐμαυτοῦ, *of myself*; σεαυτοῦ, *of thyself*; ἑαυτοῦ, *of himself*, and are thus declined.

Singular.				Plural.			
G.	ἑαυτ-οῦ,	-ῆς,	-οῦ,	G.	ἑαυτ-ῶν,	-ῶν,	-ῶν,
D.	ἑαυτ-ῷ,	-ῇ,	-ῷ,	D.	ἑαυτ-οῖς,	-αῖς,	-οῖς,
A.	ἑαυτ-ὸν,	-ἡν,	-ὸ.	A.	ἑαυτ-οὺς,	-ἁς,	-ά.

2. In the same manner are declined ἐμαυτοῦ and σεαυτοῦ, but, in the Singular number only. In the Dual and Plural the parts of the compound are used separately, as, ἡμῶν αὐτῶν, *of ourselves.*

3. Homer never uses the compound form even in the singular; but, ἐμὲ αὐτὸν; σὲ αὐτὸν, &c.

4. The contracted forms σαυτοῦ and αὑτοῦ, &c., are often used for σεαυτοῦ and ἑαυτοῦ.

5. Sometimes in the Singular, and often in the plural, ἑαυτοῦ is used by the Attics in the first and second, as well as in the third person.

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§ 64. V. RECIPROCAL PRONOUN.

The RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another.*

This pronoun is formed from ἄλλος, wants the singular, and is thus declined:

Dual.				Plural.			
G.	ἀλλήλ-οιν,	-αιν,	-οιν,	G.	ἀλλήλ-ων,	-ων,	-ων,
D.	ἀλλήλ-οιν,	-αιν,	-οιν,	D.	ἀλλήλ-οις,	-αις,	-οις,
A.	ἀλλήλ-ω,	-α,	-ω.	A.	ἀλλήλ-ους,	-ας,	-α.

The Dual is seldom used.

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§ 65. VI. DEMONSTRATIVE PRONOUNS.

The DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing *already known.* They are,

οὗτος, αὕτη, τοῦτο, } *this, the latter, the one.*
ὅδε, ἥδε, τόδε, }
ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that, the former, the other*

1. Ὅδε, ἥδε, τόδε, *this*, is simply the article ὁ, ἡ, τὸ, rendered emphatic by the enclitic δε annexed through all its cases, § 42. *Obs.* 3. Ἐκεῖνος is declined like αὐτός, § 62. 4. οὗτος, like the article, takes the initial τ in the oblique cases, and is thus declined:

Singular.

N. V.	οὗτος,	αὕτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τοῦτον,	ταύτην,	τοῦτο.

Dual.

N. A. V.	τούτω,	ταύτα,	τούτω,
G. D.	τούτοιν,	ταύταιν	τούτοιν.

Plural.

N. V.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

Obs. The correlatives τοσοῦτος, τοιοῦτος, and τηλικοῦτος, have either ον or ο in the Nom. and Acc. singular neuter; thus,

N. τοσοῦτος, τοσαύτη, τοσοῦτον or τοσοῦτο,
G. τοσούτου, &c.

2. Among the Attics the demonstratives were rendered emphatic by adding ι to the termination; as, οὑτοσί, τουτουί, τουτωί, &c. But when the final vowel is α, or ο, or ε, it is dropped, and ι put in its place; thus, ὅδε, τοῦτο, ταῦτα, with the emphatic ι are written ὁδί, τουτί, ταυτί. When γε or δε follow the demonstrative, the ι is placed after them, e. g. τοῦτό γε with ι becomes τουτογί. A similar emphasis is expressed in Latin by annexing the syllables *-met*, *-te*, *-pte*, *-ce*; as, *egomet*, *tute*, *meapte*, *hicce*, &c. The ι added by the Attic and Ionian writers to the Dative Plural, however, is not emphatic but merely euphonic.

3. The emphatic ι is annexed also to the compounds of οὗτος, and a few of the correlatives; such as τοσοῦτος, τοιοῦτος, τηλικοῦτος, τόσος, &c., making τοσουτοσί, &c.

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§ 66. VII. RELATIVE PRONOUN.

The Relative Pronoun is one that relates to

a noun or pronoun going before it, called the antecedent.

1. The relative ὅς, ἥ, ὅ, *who, which, that,* is declined like αὐτὸς, (§ 62. 4.) It is rendered emphatic by adding the enclitic syllable περ; as, ὅσπερ, ἥπερ, ὅπερ.

2. The Ionic and Doric writers, and the Attic tragedians, instead of ὅς, use the article ὁ, ἡ, τὸ, as a relative.

3. Instead of ὅς, the compound pronoun ὅστις is used as a relative after πᾶς, or any word in the singular expressing an *indefinite number*; and ὅσοι, after the same words in the plural; as, πᾶς ὅστις, *every one who*; πάντες ὅσοι, *all who.*

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§ 67. VIII. INTERROGATIVE PRONOUN.

The INTERROGATIVE PRONOUN is used in asking a question.

1. The interrogative τίς, τί; *who? which? what?* has the acute accent on the first syllable, and is thus declined:

Singular.	Dual.	Plural.
N. τίς, τίς, τί,	N. A.	N. τίνες, τίνες, τίνα,
G. τίνος, τίνος, τίνος,	τίνε, τίνε, τίνε,	G. τίνων, τίνων, τίνων,
D. τίνι, τίνι, τίνι,	G. D.	D. τίσι, τίσι, τίσι,
A. τίνα, τίνα, τί.	τίνοιν, τίνοιν, τίνοιν.	A. τίνας, τίνας, τίνα.

In the same manner decline ὅτις, οὔτις and μήτις.

2. The interrogative τίς has its *responsive* ὅστις, which is thus used, τίς ἐποίησε; *who did it? οὐκ οἶδα ὅστις ἐποίησε, I know not who did it.* The responsive ὅστις is declined as follows:

	Singular.		
N.	ὅστις,	ἥτις,	ὅ,τι,
G.	οὑτινος,	ἧστινος,	οὑτινος,
D.	ᾧτινι,	ἧτινι,	ᾧτινι,
A.	ὅντινα,	ἥντινα,	ὅ,τι.
	Dual.		
N. A.	ὥτινε,	ἅτινε,	ὥτινε,
G. D.	οἵντινοιν,	αἵντινοιν,	οἵντινοιν.

Plural.

N.	*ὅτινες,*	*αἵτινες,*	*ἅτινα,*
G.	*ὧντινων,*	*ὧντινων,*	*ὧντινων,*
D.	*οἷστισι,*	*αἷστισι,*	*οἷστισι,*
A.	*οὕστινας,*	*ἅστινας,*	*ἅτινα.*

3. Instead of *ὅστις*, Homer uses *ὅτις*, declined like *τίς* as above.

4. There appears to have been among the ancient Greeks another interrogative pronoun, *πός, πή, πό*, and its responsive *ὁπός, ὁπή, ὁπό*, which have become obsolete, except in two cases, now used adverbially; viz. *ποῦ, where; πῇ, in what way?* and hence the responsives *ὁποῦ* and *ὁπῇ*. From these are formed the interrogative *πότερος, -α, -ον, which of the two?* and its responsive *ὁπότερος, -α, -ον, which of the two;* with several other adverbs and adjectives still in use; each interrogative having always its own responsive; as,

	INTERROGATIVES.		RESPONSIVES.	
Adj.	*ποῖος,*	*of what kind?*	*ὁποῖος,*	*of what kind.*
	πόσος,	*of what number?*	*ὁπόσος,*	*of what number.*
	πηλίκος,	*of what age?*	*ὁπηλίκος,*	*of what age.*
	πότερος,	*which of the two?*	*ὁπότερος,*	*which of the two.*
Adv.	*πῶς,*	*how?*	*ὅπως,*	*how.* &c. thus,

Πηλίκος ἐστι; of what age is he? οὐκ οἶδα ὁπηλίκος. I know not of what age. In the same manner the responsives are used without an interrogation preceding; as, *ἐπελάθετο ὁποῖος ἦν, "he forgets of what kind he was."* To these also may be added *ποδαπός, of what country?*

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§ 68. IX. INDEFINITE PRONOUNS.

The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely*. They are:

τίς,	*τίς,*	*τί,*	*some one.*
δεῖνα,	*δεῖνα,*	*δεῖνα,*	*some one, such an one.*
ἄλλος,	*ἄλλη,*	*ἄλλο,*	*another.*
ἕτερος,	*ἑτέρα,*	*ἕτερον,*	*other, a different one, another.*

To which may be added the following *negatives*; viz.

οὔτις,	*οὔτις,*	*οὔτι,*	} *no one.*
οὐδείς,	*οὐδεμία,*	*οὐδέν,*	
μήτις,	*μήτις,*	*μήτι,*	
μηδείς,	*μηδεμία,*	*μηδέν,*	

1. The indefinite τίς has the grave accent on the last syllable, to distinguish it from τίς interrogative, which has the acute accent on the first, the former is enclitic, § 212, the latter is not.

2. The indefinite δεῖνα, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension; thus,

Sing.	Dual.	Plural.
N. δεῖνα, or δείς,		N. δεῖνες,
G. δείνατος, or δεῖνος,	N. A. δεῖνε,	G. δεινων,
D. δείνατι, or δεῖνι,	G. D. δείνοιν.	D. δεῖσι,
A. δεῖνα.		A. δεῖνας.

Δεῖνα is sometimes indeclinable; as, G. τοῦ δεῖνα, D. τῷ δεῖνα. Ἄλλος is declined like αὐτὸς, § 62. 4; ἕτερος like φανερὸς, § 45. 2.

Obs. 1. All words used interrogatively are also used indefinitely, but generally with the accent changed; thus,

INTERROGATIVES.	INDEFINITES.
πόσος; *how great? how many?*	ποσὸς, *of a certain size or number.*
ποῖος; *of what kind?*	ποιὸς, *of a certain kind, such.*
πηλίκος; *how old? how large?*	πηλίκος, *of a certain size or age.*

§ 69. CORRELATIVE PRONOMINAL ADJECTIVES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

τόσος, ὅσος, (Lat. *tantus, quantus,*) *so great, as.*
τοῖος, οἷος, (Lat. *talis, qualis,*) *such, as.*
τηλίκος, ἡλίκος, *of the same age, as; of the same size, as.*

2. When the correlation is more expressly designated, expressing JUST *as great as*, EXACTLY *as great as*, the former pronoun (τόσος, τοῖος, τηλίκος,) has δε, or οὗτος attached to it, and the latter has ὁπ' (from ὅπη,) prefixed; as,

τοσόσδε, τοσοῦτος, } ὁπόσος. τοιόσδε, τοιοῦτος, } ὁποῖος. τηλικόσδε, τηλικοῦτος, } ὁπηλίκος.

§ 70. DIALECTS OF THE PRONOUNS.

Ἐγω, I.

			Ionic.	Doric.	Æolic.	Poetic.
Sing.	N.			ἐγών, ἐγώνη. ἐγώγα, ἐγώνγα.	ἔγω, ἔγων. B. ἰὼ, ἴωγα.	᾽γώ.
	G.		ἐμεῖο ἐμέο. ἐμέθεν.	ἐμεῦ.	B. ἐμοῦς.	ἐμέθεν.
	D.			ἐμίν.	ἔμοι, B. ἐμύ.	
Dual.	N. A.			ἀμέ, ἄμμε.		
Plur.	N.		ἡμέες.	ἄμες, ἄμμες.		ἄμμε, ἄμμες.
	G.		ἡμέων.	ἀμῶν, ἀμέων.	ἄμμων, ἀμμέων.	ἡμείων.
	D.			ἀμίν, ἀμῖν.	ἄμμι, ἄμμιν, ἄμμεσιν.	ἡμῖν.
	A.		ἡμέας.	ἀμᾶς, ἀμέ, ἄμμε.	ἄμμας, ἀμμέας.	ἡμεῖας.

Σὺ, Thou.

Sing.	N.	V.		τύ, τύνη, τύγα.	τούνη.	
	G.		σεῖο, σέο, σέθεν.	τεῦ, τεῦς, τεοῦς.	σεῦ, σέθεν.	σείοθεν.
	D.			τοί, τίν, τέϊν.	τίνη.	
	A.			τέ, τύ.	τὶν, τεῖν.	
Dual.	N. A.	V.		ὑμέ, ὔμμε.		
Plur.	N.	V.	ὑμέες.	ὔμες, ὔμμες.		ὔμμε, ὔμμες.
	G.		ὑμέων.	ὑμῶν.	ὔμμων, ὑμμέων.	ὑμείων.
	D.			ὑμῖν, ὑμῖν.	ὔμμι, ὔμμιν, ὔμμεσιν.	
	A.		ὑμέας.	ὑμᾶς, ὑμέ, ὔμμε.	ὔμμας, ὑμμέας,	ὑμεῖας.

Ὁς, He.

Sing.	G.		εἷο, οἷο, ἑοῖο, ἕο, ἕθεν.	ἑῦ.	ἕθεν, γέθεν.	εἷοθεν.
	D.		ἑοῖ.			ἑοῖ.
	A.				μὶν, νὶν.	ἕε, σφέ.
Dual.	N. A.		σφέε.	σφῶε, σφὼ.		
Plur.	N.		σφέας.	σφέας.		σφεῖες.
	G.		σφέων.			σφείων.
	D.		σφίν, σφί.		ἄσφι.	φίν.
	A.		σφέας.	σφέ, ψέ.	σφὲς, ἄσφε. μὶν, νὶν.	σφεῖας. σφέ.

Obs. 1. *μὶν* and *νὶν*, are used for the accusative in all *genders* and *numbers*; so also is *σφέ*, among the poets, i. e. for *αὐτ-ὸν*, *-ἠν*, *-ὸ*, and *αὐτ-οὺς*, *-ἁς*, *-ἁ*.

Obs. 2. The adjective pronouns are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for *ἡμέτερος*, *-α*, *-ον*, *our*; D. *ἀμὸς*, *-ά*, *-ὸν*; for *ὑμέτερος*, D. *ὑμὸς*; for *σφέτερος*, D. *σφὸς*; for *οὗτινος*, A. *ὅτου*, D. *ὅτευ*, I. *ὅτεο*, P. *ὅττεω*; for *ὥτινι*, A. *ὅτῳ*, I. *ὁτέῳ*; for *ἅτινα*, A. *ἅττα*, D. *ἄσσα*; for *τίνος* and *τινὸς*, A. *τοῦ*, I. *τέο*, D. *τεῦ*; for *τίνι* and *τινὶ*, A. *τῷ*, I. *τέῳ*; for *τίνων*, I. *τέων*; for *τίσι*, I. *τέοισι*;

for τινά, A. ἄττα, D. ἄσσα; for σός, σή, σόν, *thy*, D. τεός, τεά, τεόν; for ὅς, ἥ, ὅν, I. ἑός, ἑή, ἑόν, *his*, &c.: this form occurs only in the singular number.

§ 71. OF THE VERB.

A VERB is a word that expresses an *action* or *state*.

Obs. 1. The use of the verb in simple propositions is to affirm. That of which it affirms is called its *subject*, and if a noun or pronoun, is in the nominative: But when the verb is in the infinitive its subject is in the accusative.

1. Verbs are of two kinds, *Transitive* and *Intransitive;* (also called *Active* and *Neuter.**)

2. A TRANSITIVE verb expresses an act done by one person or thing to another. In Greek it has three forms, *Active*, *Middle*, and *Passive*. § 74.

3. An INTRANSITIVE verb expresses *being*, or a *state of being*, or *action confined* to the actor. It is commonly without the passive form § 74. *Obs.* 2.

Obs. 2. The verbs that express *being* simply, in Greek are three, εἰμί, γίνομαι, and ὑπάρχω, signifying in general *to be*. The state of being expressed by intransitive verbs may be a state of rest; as, εὕδω, *I sleep;* or of motion; as, ἡ ναῦς πλέει, *the ship sails;* or of action; as, τρέχω, *I run*.

Obs. 3. *Transitive* and *Intransitive* verbs may always be distinguished, thus: a transitive verb always requires an

* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e. action done by one person or thing to another, or which *passes over*, as the word signifies, from the *actor* to an *object* acted upon; as "Cæsar *conquered* Gaul," or "Gaul *was conquered* by Cæsar." Intransitive verbs on the other hand include all those which have nothing transitive in their meaning—nothing *passing over* from one person or thing to another, and consequently no relation to anything beyond their subject which they represent in a certain state or condition, and nothing more.

Instead of the terms *active* and *neuter* formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred as being more expressive and appropriate, and in order to relieve the term "active" from the ambiguity created by using it, both as the designation of a class of verbs and also as the name of a particular form of the verb called the *active voice*. To the latter of these only it is now applied in this work. Still, however, should any prefer the terms *Active* and *Neuter*, to designate these classes of the verb, they can easily be employed.

object to complete the sense; as, I love *thee;* the intransitive verb does not, but the sense is complete without such an object; as, I *sit;* I *run.*

Obs. 4. Many verbs considered intransitive in Greek are translated by verbs considered transitive in English; as, ἀνδάνω, *I please;* ὑπακόυω, *I obey;* ἀπειθω, *I disobey;* ἐμποδίζω, *I hinder;* ἐνοχλέω, *I trouble;* &c. In strict language, however, these and similar verbs denote rather a *state* than an *act*, and may be rendered by the verb *to be* and an *adjective* word; as, I am *pleasing*, *obedient*, *disobedient*, &c.

Obs. 5. Many verbs are used sometimes in a transitive, and sometimes in an intransitive sense; as, φθίνω, Tr. *I destroy;* Intr. *I sink, or decay;* φύζω, Tr. *I put to flight*, Intr. *I flee.* This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb; as, φαίνω, Active Tr. *I shew*; φαίνομαι, Mid. *I shew myself*, i. e. Intr. *I appear.*—See § 74. Note.

Obs. 6. Verbs usually intransitive become transitive when a word of similar signification with the verb itself is introduced as its object; as, τρέχωμεν τὸν ἀγῶνα, *let us run the race.*

Obs. 7. When a writer wishes to direct the attention not so much to a particular *act*, as to the *employment* or *state* of a person or thing, the *object* of the act not being important, is omitted, and the verb, though transitive, assumes the character of an intransitive: Thus when we say "the boy reads," nothing more is indicated than the present state or employment of the subject "boy," and the verb has obviously an intransitive sense. Still an object is implied. But when we say "the boy reads Homer," the attention is directed to the object "Homer" as well as to the act, and the verb has its proper transitive sense.

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§ 72. DIFFERENT KINDS OF VERBS.

Though the division of Verbs into *Transitive* and *Intransitive*, comprehends all the verbs in any language, yet from something peculiar in their form or signification, they are characterized by different names expressive of this peculiarity. The most common of these are the following: viz. *Regular*, *Irregular*, *Deponent*, *Defective*, *Redundant*, *Impersonal*, *Desiderative*, *Frequentative* and *Inceptive.*

1. REGULAR VERBS are those in which all the parts are formed from the *Root* or stem, according to certain rules, § § 93—97, and 106—107.

2. IRREGULAR or ANOMALOUS VERBS differ in some of their parts from the regular forms. § 112, 116, 117.

3. DEPONENT VERBS under a middle and passive form, have either an active or middle signification. § 113.

4. DEFECTIVE VERBS want some of their parts.

5. REDUNDANT VERBS have more than one form of the same part.

6. IMPERSONAL (or more properly UNIPERSONAL) VERBS are used only in the third person singular. § 114.

7. DESIDERATIVES denote *desire*, or intention of doing. § 115. 1.

8. FREQUENTATIVES express repeated action. § 115. 2.

9. INCEPTIVES mark the beginning or continued increase of an action. § 115. 3.

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§ 73. INFLECTION OF REGULAR VERBS.

To the inflection of verbs belong *Voices*, *Moods*, *Tenses*, *Numbers* and *Persons*.

The VOICES in Greek are three, *Active*, *Middle* and *Passive*.

The MOODS are five; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

The TENSES are nine; the *Present*, *Imperfect*, *First Future*, *Second Future*, *First Aorist*, *Second Aorist*, *Perfect* and *Pluperfect*; and in the

passive voice, the *Paulo-post-future* or *Future Perfect.*

The NUMBERS are three; *Singular*, *Dual* and *Plural.*

The PERSONS are three; *First*, *Second* and *Third.*

The CONJUGATIONS or forms of inflection, are two, viz. the *First* of verbs in -ω and the *Second* of verbs in -μι.

Obs. Some verbs appear in both forms; as, δεικνύω and δεικνύμι, *I show.* Some verbs are partly of the first conjugation and partly of the second; thus, βαίνω, *I go*, of the first: 2d Aorist, ἔβην, *I went*, from βῆμι of the second; γιγνώσκω, *I know*; 2d Aor. ἔγνων, *I knew*, from γνῶμι of the second. Such verbs as these, however, though regular in each form, are generally reckoned among the irregular verbs.

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§ 74. OF VOICE.

VOICE is a particular form of the verb which shows the relation of the *subject* or thing spoken of to the action expressed by the verb.

In Greek the transitive or active verb has three voices, *Active*, *Middle* and *Passive.*

Obs. 1. In all voices the *Act* expressed by the Transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:

1. The ACTIVE VOICE represents the subject of the verb as acting on some object; as, τύπτω σε, *I strike you.*

2. The MIDDLE VOICE represents the subject of the verb as acting on itself, or in some way for itself; as, τύπτομαι, *I strike myself*; ἐβλαψάμην τὸν πόδα, *I hurt my foot*; ὠνησάμην ἵππον, *I bought me a horse.*

3. The PASSIVE VOICE represents the subject of the verb as acted upon; as, *τίπτομαι, I am struck; ὁ ποῦς ἐβλάφθη, the foot—his foot—my foot was hurt.*

Obs. 2. Intransitive verbs from their nature do not admit a distinction of voice. They are generally in the form of the Active Voice, frequently in that of the Middle or Passive; but whatever be their form, their signification is always the same; as, *θνήσκω* or *θνήσκομαι, I die,*

Obs. 3, The *Middle* Voice, in Greek, is so called, because it has a *middle* signification between the Active and Passive Voices, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may be divided into *Five Classes*, as follows:

1st. In Middle Verbs of the *First Class*, the action of the verb is reflected *immediately* back upon the agent; and hence verbs of this class are exactly equivalent to the *Active Voice* joined with the *Accusative* of the reflexive Pronoun; as, *λούω, I wash another; λούομαι, I wash myself;* the same as *λούω ἐμαυτόν.*

2d. In Middle Verbs of the *Second Class*, the agent is the *remote* object of the action of the verb, with respect to whom it takes place; so that Middle Verbs of this class are equivalent to the *Active Voice* with the *Dative* of the reflexive Pronoun (*ἐμαυτῷ, σεαυτῷ, ἑαυτῷ*); as, *αἴρειν, to take up any thing for another, in order to transfer it to another; αἴρεῖσθαι, to take up in order to keep it for one's self, to transfer it to one's self.* Hence verbs of this class carry with them the idea of a thing's being done *for one's self.*

3d. Middle Verbs of the *Third Class* express an action which took place at the command of the agent, or with regard to it; which is expressed in English by *to cause.* In other words, this class may be said to signify, *to cause any thing to be done;* as, *γράφω. I write, γράφομαι, I cause to be written; I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried,* or simply, *I accuse.*

4th. The *Fourth Class* of Middle Verbs includes those which denote a *reciprocal* or *mutual action;* as, *σπένδεσθαι, to make libations along with another, to make mutual* libations, i. e. to *make a league; διαλύεσθαι, to dissolve* along with another, to

dissolve by mutual agreement. To this class belong verbs signifying "*to contract,*" "*to quarrel,*" "*to contend,*" &c.

5th. The *Fifth Class* comprehends Middle Verbs of the *First Class*, when followed by an Accusative, or some other Case; in other words, it embraces all those Middle Verbs which denote an action reflected back on the agent himself, and which are at the same time followed by an Accusative, or other case, which that action farther regards; as, *ἀναμνάσθαι τι, to recall any thing to one's own recollection.*

Note. From the reflected nature of this Voice, many verbs, which are active or transitive in the active voice, may be rendered by a neuter or intransitive verb in the middle voice; as, *στέλλω, I send,* (viz. *another;*) *στέλλομαι, I send myself,* i. e. *I go; ὀργίζω, I provoke another; ὀργίζομαι, I provoke myself,* i. e. *I am angry; πείθω, I persuade another; πείθομαι, I persuade myself,* i. e. *I yield,* or *obey.* In many instances, however, the relation to self is not so clearly distinguishable. This is particularly the case with the later writers, as, Plutarch, Herodian, &c. In the writings of the Ancients, Herodotus, Xenophon, and others, the distinction of the active and middle voices is much more strictly observed.

Obs. 4. The future middle has usually an active, sometimes a passive sense, while the future passive has seldom, if ever, the signification of the Middle.

Obs. 5. In many verbs the Perfect and Pluperfect and Aorists Passive are often used in a middle, as well as a passive sense. The regular middle form of such verbs is unusual or obsolete. In some it has a special signification; as, *στραλῆναι, to travel; στείλασθαι, to array one's self.*

Obs. 6. The *Perfect Middle* is of rare occurrence, and when it does occur, it has often a completely active signification, the perfect active in that case not being often used. When both forms are used, the meaning of both is frequently the same, though the middle generally in such a case inclines to a neuter signification; as, *κέκμηκα, I am weary; ἕστηκα, I stand,* &c. In a few instances a marked difference of meaning is evident; as, *ὀλώλεκα, I have destroyed; ὄλωλα, I have destroyed myself,* i. e. *I am undone; πέπεικα, I have persuaded; πέποιθα, I have persuaded myself,* i. e. *I am confident.*

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§ 75. OF MOODS.

Mood is the *mode* or *manner* of expressing the *signification* of the verb.

The moods in Greek are five, namely; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

1. The INDICATIVE Mood is always used to express a thing as actual and certain; as, φιλέω, *I love*.

Obs. 1. Hence the Indicative is often used in Greek where the subjunctive would be used in Latin; as, γιγνώσκεις τίς ἐστι; *do you know who he is?* Latin, *An scis qui* SIT?

2. The SUBJUNCTIVE and OPTATIVE Moods never represent a thing as actual and certain, but as contingent and dependent: that is, they do not represent a thing as what *does*, or *did*, or certainly *will* exist, but as what *may*, or *can*, or *might* exist.

The Subjunctive represents this contingency and dependence as *present*;—the Optative, as *past*.

Obs. 2. The Subjunctive and Optative moods involve a complex idea including—1st and chiefly, the general idea of liberty or power, expressed by the English words, *may*, *can*, *might*, &c., from which the secondary ideas of contingency and futurity are derived; and 2d, the modification of this idea by the meaning of the verb common to all the moods; thus, He *may*, or *can*, expressed in Greek by the subjunctive *form*, represents the person *he* in possession of the general attribute of liberty or power. Combine with this the meaning of the verb, and then we have the general attribute expressed by the subjunctive form, restricted to the particular action or state expressed by the verb; as, *he may* WRITE; *he can* WALK; *he may* BE LOVED.

Obs. 3. The future indicative is often used in a subjunctive and also in an imperative sense, and hence in the futures there is neither subjunctive nor imperative mood. See Syntax, § 171. 5. and 172. *Obs.* 3.

Obs. 4. The contingency of an action conceived of as past is not absolute, but relative to the knowledge of the speaker; thus, in the expression γεγράφῃ, *he may have written*, the act, if done, is past, but of the fact the speaker is uncertain.

3. The IMPERATIVE Mood *commands, exhorts, entreats*, or *permits*; as, γράφε, *write thou*; ἴτω, *let him go.*

Obs. 5. In the past tenses the Imperative expresses urgency of command, expedition or completion of action; as, ποιήσον, *have done.* In the perfect, moreover, the idea of permanent and completed action is implied; as, ἐμβεβλήσθω, *let him have been cast*, i. e. *let him be cast speedily*, and *effectually*, and *continue so*; ἡ θύρα κεκλεισθω, *let the door be shut, and kept so.*

Rem. The future indicative, the subjunctive, and the infinitive, are sometimes used imperatively. See Syntax of these moods.

4. The INFINITIVE Mood expresses the meaning of the verb in a general manner, without any distinction of person or number; as, *to read, to speak, to be loved.*

Obs. 6. Besides the common use of the infinitive as in Latin, it is completely a verbal noun, and it is inflected as such with the neuter article; as, ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν, *From seeing arises love.* (See Syntax of the Infinitive.)

Obs. 7. Hence the Greek Infinitive supplies the place of those verbal nouns, called gerunds, and supines, in Latin, except the ablative gerund, which is expressed in Greek by a participle, agreeing with the subject of the verb with which it is connected; as, εὐεργετῶν αὐτοὺς ἐκτησάμην, *Benefaciendo acquisivi eos.*

Obs. 8. When the infinitive mood has a subject expressed or understood, it is rendered in Greek, as well as in Latin, in the sense of the indicative; as, ἔφη σπουδάζειν, *he said that he was in haste.*

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§ 76. OF THE TENSES.

TENSES are certain forms of the verb which serve to point out the distinctions of time.

The tenses in Greek are nine; the *Present*, the *Imperfect*, the *First* and *Second Future*, the *First* and *Second Aorist*, the *Perfect*, the *Pluperfect*, and in the Passive, the *Paulo-post future.*

I. The PRESENT tense expresses what is going on at the present time; as, γράφω, *I write* or *am writing*.

Obs. 1. The Present tense is used to express general truths, as, ζῶα τρέχει, *animals run*. And also in historical narration it is often used with great effect for a preterite tense.

II. The IMPERFECT represents an action as going on, but not completed, at some past time expressed or implied; as, ἔγραφον, *I was writing*, (e. g. *when he came.*)

Obs. 2. From its expressing the continuance of an action, it is frequently used to express what was customary, or continued from time to time; as ὁ ἱπποκόμος τὸν ἵππον ἔτριβε, καὶ ἐκτένιζε πάσας ἡμέρας, *the groom* KEPT RUBBING *the horse every day.*

Obs. 3. For the same reason it is used instead of the aorist, to express a past action, without reference to any specified time. When the action is *continued*, and not momentary, and when actions of both kinds are mingled in a narration, the *continued* action is often expressed by the *imperfect*, and the *momentary* by the *aorist*; as, ἐξέδραμε καὶ καθυλάκτει, *He* RAN FORTH (the aorist,) *and* CONTINUED BARKING *at them*, (the imperfect.) τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ ἐγγὺς ἦσαν οἱ ὁπλῖται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἕποντο. *The barbarians* RECEIVED (aorist) *the peltastæ and* FOUGHT (imperf.) *with them. But when the heavy-armed soldiers were near, they* TURNED (aorist,) *and the peltastæ immediately* PURSUED THEM. (imperf.)

Obs. 4. When the action represented by the imperfect as begun and continuing, in past time, does not succeed, or fails to be completed, it expresses only the beginning of an action, or the *attempt* to accomplish it; as, Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἰέναι, *Clearchus* ATTEMPTED TO FORCE *the soldiers to go.*

III. The FIRST and the SECOND FUTURE, though different in form, are in signification the same. They are used to express an action which is to be performed at a future period.

Obs. 5. Other varieties of future time are expressed by means of Auxiliary verbs. See § 77. Obs. 1.

IV. The AORISTS. The first and second aorists differ in form, but not in signification. They are used to represent an action or event simply as *past*, without reference to any fixed period of time in which it took place; as, ἔγραψα, *I wrote.*

Obs. 6. From the indefinite nature of this tense, it is used by the Greeks to express what is usually or always true; and is rendered by the English expressions, '*usually*,' '*to be wont*,' '*to use*;' as, τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, *A short time* COMMONLY DISSOLVES *the confederacies of the wicked.* Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί, *Socrates* WAS WONT TO TEACH *his disciples without any charge.* In this signification, however, it differs from the imperfect, (*Obs.* 2.) inasmuch as the aorist denotes what is *always* customary; the imperfect what was customary during a specified period of time.

Obs. 7. As the aorist does not, like the imperfect, express *continuance*, it is often used to express momentary action, and that in the same construction in which the imperfect is used to express continued action. (*Obs.* 3.)

N. B. Though in the paradigm of the verb the full form of both the first and second aorist is usually given, it must be observed that when the first aorist is in use, the second is usually wanting, and vice versa. In a very few words only are both forms to be found, and even in these, the two forms for the most part belong to different dialects, ages, or styles.

The Second Future has scarcely an existence except in the passive voice. Liquid verbs never have it; and in the few instances in which it does occur in other verbs, it is by some considered merely as a dialect modification of the first.

V. The PERFECT tense represents an action just completed at the present time; or, if completed in past time, yet continued to and connected with the present in its consequences and attendant circumstances; as, γεγάμηκα, *I have been married and still continue so;* i. e. *I am married.*

Obs. 8. The aorist, ἐγαμήσα, signifies *I was or have been married;* without indicating whether the relation still subsists. Hence, the perfect is generally used to denote a lasting or permanent state, or an action finished in itself, and therefore often

occurs in Greek, where, in English, we use the present; as, *ἀμφιβέβηκας, thou protectest,* (i. e. *thou hast protected* and *still continuest to protect.*) The continued force of the perfect accompanies it through all the moods; as, *εἶπον τὴν θύραν κεκλεῖσθαι, they gave directions for the door to be shut, and to be kept so; ὁ μὲν λῃστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, Let this robber be cast into the Pyriphlegethon, and continue there.*

Obs. 9. In several verbs the perfect tense is always used to denote only the finished action, whose effect is permanent, and therefore, in English, is translated by the *present* of some other verb, which expresses the consequence of the action contained in the Greek verb. Thus, *καλέω, I name,* perf. pass. *κέκλημαι, I have been named,* and *continue to be so,* but commonly rendered, *I am named,* or *my name is.* So also, from *κτάομαι, I acquire for myself, κέκτημαι, I possess;* (i. e. *I have acquired,* and *the acquisition continues mine;*) *μνάομαι, I call to my recollection, μέμνημαι, I remember.*

VI. The PLUPERFECT represents an action as completed at or before some past time expressed or implied, and if before it, still continued to, and connected with it, in itself or attendant circumstances; as, *ἐγεγράφειν, I had written.*

Obs. 10. The Pluperfect bears the same relation to the perfect which the Imperfect does to the present; and hence whenever the perfect is rendered by the present (*Obs* 9.) the pluperfect will of course be rendered as the imperfect; as, *δέδοικα, I fear, ἐδεδοίκειν, I feared.*

VII. The PAULO-POST, or THIRD FUTURE PASSIVE, as it is sometimes called by Grammarians, is, both in form and signification, compounded of the perfect and future, and denotes,

1. The continuance of an action, or state, in itself, or consequences; as, *ἡ πολιτεία τελέως κεκοσμήσεται, The city will continue to be completely organized; ἐγγράψεται, He shall continue enrolled.* In thus expressing *continuance,* it agrees in signification with the *perfect,* and hence,

2. It is the *natural* future of those perfects which have acquired a separate meaning, of the nature of the *present* (*Obs.* 9.); as, *λέλειπται, he has been, and continues* left, i. e. he *remains; Paulo-post F. λελείψεται, he shall* remain; *κέκτημαι,*

I have acquired and continue to retain, i. e. *I possess;* Paulo-post future κεκτήσομαι, *I shall possess.*

3. It is frequently used to intimate that a thing will be done speedily; as, φράζε καὶ πεπράξεται, speak *and it shall be done immediately.*

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§ 77. GENERAL OBSERVATIONS ON THE TENSES.

Obs. 1. Time is naturally divided into the *Present*, *Past*, and *Future;* and in each of these divisions an action may be represented either as incomplete and continuing, or as completed at the time spoken of; thus,

PRESENT.	Action continuing;	as, γράφω, *I write* or *am writing.*
	Action completed;	as, γέγραφα, *I have written.*
PAST.	Action continuing;	as, ἔγραφον, *I was writing.*
	Action completed;	as, ἐγεγράφειν, *I had written.*
FUTURE.	Action continuing;	as, γράψω, *I shall write.*
	Action completed;	as, γεγράφως ἔσομαι, *I shall have written.*

Of these six divisions of time, it will be observed, that all except the last are expressed by distinct forms or tenses of the verb; and this last is also expressed by a distinct form in the passive voice, called the *Paulo-post future.* It may also be noticed that in each of these three divisions of time, by means of an auxiliary verb and the infinitive, an action may be represented as on the point of beginning; thus,

PRESENT. μέλλω γράφειν, *I am about to write.*
PAST. ἔμελλον γράφειν, *I was about to write.*
FUTURE. μελλήσω γράφειν, *I shall be about to write.*

Obs. 2. Besides these, the Greek has the advantage of a separate tense under the division of *past time*, to intimate simply that the action is past without reference to any particular point of time at which it took place, and hence is denominated the *Aorist*, i. e. *indefinite.* This tense is rendered into English and Latin by the imperfect and perfect tenses in an indefinite sense.

Obs. 3. The tenses, divided as above into three classes, in respect of time, are farther, with regard to their termination *and use, divided* into *two classes* or series, which may be de-

nominated the *Chief* or *Primary*, and *Secondary* tenses; thus,

Chief, or *Primary*.	*Secondary*.
Present.	Imperfect.
Perfect.	Pluperfect.
1 Future.	1 Aorist.
2 Future.	2 Aorist.

The chief tenses are employed in the direct address, to express actions as present or future. The secondary are used in the recital of these actions as past; and hence are sometimes denominated the *Historical Tenses.*

Obs. 4. In the English expression of the moods and tenses, &c. great precision cannot be expected. Their signification often varies according to the conjunctions and particles with which they are joined, and hence, a corresponding variety of translation becomes necessary. In consequence, also, of the number of independent forms being greater in the Greek verb than in the English, it is necessary to express certain tenses and moods, in the former, by a circumlocution in the latter; and sometimes, in order to give the precise idea of the Greek tense, a totally different construction must be adopted in the English sentence by which it is translated; thus, having no imperative in the past tense in English, the full force of the imperative forms, in the past tenses in Greek, must either be lost in the translation, or preserved at the expense, often, of a clumsy circumlocution. (§ 75, *Obs.* 5.) In like manner, if we were required to give a strict translation to an aorist participle, according to the idiom of our language, we must use, not a participle, but a tense of the verb; thus, τοῦτο ποιήσας ἀπῆλθεν, is commonly rendered, *having done this, he departed;* when, in fact, it should be, *when he did this, he departed.* The ordinary rendering of the moods and tenses is the same in Greek as in Latin. This, as well as peculiarities of usage, is fully illustrated, §§ 75, 76.

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§ 78. AUXILIARY VERBS.

Although the Greek language is richer than any other in independent forms, nevertheless a circumlocution is frequently made use of, by means of the auxiliary verbs εἶναι, κυρεῖν, ὑπάρχειν, ἔχειν, &c., *in connection* with a participle or infinitive,

partly to supply deficient, or to avoid inharmonious forms; partly to strengthen the signification, and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

1. The subjunctive and optative in the perfect passive, are generally formed with *εἶναι* and the perfect participle; the independent forms being rarely used. The same construction is sometimes used in the active voice.

2. To express a *purpose of doing*, or the *proximity* of an event, *μέλλω*, *θέλω* and *ἐθέλω*, with the infinitive, are used; as,

ὅ,τι μέλλεις λέγειν, whatever you are about to say.

3. *Continuance*, or a *permanent state*, combined with the various circumstances of *commencement*, *simple existence*, *priority*, *energy*, or *accident*, is expressed by *γίνομαι*, *εἰμί*, *ὑπάρχω*, *κύρω*, *ἔχω*, *τυγχάνω*, with a participle; as, *ἐγένετο ἄνθρωπος ἀπεσταλμένος, there was a man sent.*

4. The *completion of an event* is expressed by *εἰμί*, with a *past participle.* With such a participle, *εἰμί* in the past tense is equivalent to the pluperfect, but is much more emphatical; as, *τοὺς συκοφάντας τῆς πολέως ἦν διώξας, he* WAS AFTER DRIVING *the informers from the city.* In like manner, *ἔσομαι* in the future, with a past participle, expresses the *future perfect* in the indicative; the subjunctive and optative of which is supplied from the *aorists* and *perfect*; as, *πεποιημένον ἔσται, it shall have been done*, or *it shall be done quickly.*

5. *Anticipated performance* is expressed by *φθάνω* or *προφθάνω*, with a participle; as, *Συντίθενται φθάσαι τι δράσαντες ἢ παθεῖν, they conspire to do something to avoid suffering.*

6. *Secrecy*, so as to escape not only the knowledge of others, but even a person's own consciousness, is expressed by *λανθάνω*, with a participle; as, *ἔλαθον τινὲς ξενιάσαντες ἀγγέλους, some persons entertained angels unawares.*

7. A variety of other circumstances are expressed by joining appropriate adjectives and participles, with *εἰμί*; as, *φανερὸς ἦν θύων, he sacrificed openly.*

8. *Strong and earnest desire* is expressed by the imperfect or second aorist of *ὀφείλω*, agreeing with its subject, and commonly followed by the infinitive; the particle *εἴτε* is sometimes joined with it and sometimes not; as,

μὴ ὄφελον νικᾶν, I wish that I had not conquered.
Αἴθ' ὄφελον μεῖναι, Would to God I had staid.

9. *Imperious duty or necessity* is expressed by verbal adjectives in -τεος, (§ 80.) either agreeing with their substantives, or, what is more usual, having their agents in the dative, and governing their objects as the verbs do from which they are derived; as, ὁ ἀγαθὸς μόνος τιμητέος, *the good man alone must be honoured.*

10. In some cases there appears to be a pleonasm in the use of certain anxiliaries, where there is really none; for by analyzing the expressions, we shall find every word having its own distinct force; thus, ἑκὼν εἶναι ἐπιλαθόμενος, is incorrectly translated *forgetting willingly.* The full force of the words may be expressed in English, thus, *willing to be after forgetting*, according to the ancient Celtic idiom. (See No. 4. also Construction of the Participle.)

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§ 79. PARTICIPLES.

The Participle expresses the meaning of the verb in every tense, considered as a general quality or condition of an object; as,

ἦλθε βλέπων, *he came seeing.*
στᾶσας κάτωθεν ἐπῄνει αὐτὸν, *standing below he praised him.*

Participles are varied like adjectives, by gender, number, and case, to agree with substantives in these accidents. If the idea of time be separated from the participle, it becomes an adjective.

Every tense, in the Greek verb, has its participle, a circumstance which gives the language a decided advantage over the Latin, which has no present participle passive, nor past participle active.

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§ 80. VERBAL or PARTICIPIAL ADJECTIVES in -τός and -τέος.

The Greeks have verbal adjectives, which both in signification and use, nearly resemble participles. They are formed by adding the syllables -τός and -τέος to the first root of the verb; thus,

		Root.		Verbal Adj.	
λέγω,	*I say,*	λεγ-	τός,	λεκτός,	*said.*
γράφω,	*I write,*	γραφ-	τός,	γραπτός,	*written.*
φιλέω,	*I love,*	φιλε-	τέος,	φιλητέος,	*to be loved.*

Those derived from liquid verbs add -τός and -τέος to the second root; as,

τείνω, *I extend,* 2d R. ταν- τέος, τατέος, *to be extended.*

Note. In those derived from pure verbs the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος, but from αἱρέω, αἱρετός.

Obs. 1. The verbal adjectives in -τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive;* as, ποιητός, *factus, made;* χυτός, *aggestus,* στρεπτός, *flexus;* or, they convey the idea of *ability* and *capacity,* expressed by the Latin adjectives in *-ilis;* thus, ὁρατός, *visibilis, visible;* ἀκουστός, *audible,* &c. Frequently, however, they have an active signification; as, καλυπτός, *concealing;* μεμπτός, *blaming,* &c.

Obs. 2. Those in τέος correspond to the Latin future participle in *-dus,* and convey the idea of *duty, necessity,* or *obligation;* as, φιλητέος, *amandus, who ought to be loved;* ποτέος, *bibendus, which ought to be drunk.*

Obs. 3. -τέον, in the neuter, (among the Attics more commonly -τέα in the plural,) corresponds to the Latin gerund; thus, ποτέον, (Attic ποτέα) ἐστί, *bibendum est;* πολεμητέα ἐστί, *bellandum est.*

Note. For the construction of these adjectives, see Syntax, § 147. Obs. 2.

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§ 81. OF CONJUGATION.

The Conjugation of a verb is the arranging of its different moods and tenses according to a certain regular order.

There are two conjugations in Greek, the *first* of verbs in ω; and the *second* of verbs in μι.*

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* *Note.* Those who, *after full examination,* prefer the more common method of forming the tenses by deriving one tense from another, will find the Rules in the Appendix. They will of course pass over this part of the Grammar, from § 82 to § 97 inclusive, except §§ 87—90, "On the Augment" *which is the* same in all methods of formation.

The changes which a verb undergoes by inflection to distinguish its different voices, moods, tenses, numbers, and persons, may all be referred to three heads; the ROOT, the AUGMENT, and the TERMINATIONS.

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§ 82. I. OF THE ROOT and its CHARACTERISTIC.

1. The ROOT is that part of the verb which remains unchanged throughout, (except as required by the rules of Euphony, § 6,) and serves as the basis of all the different forms which the verb assumes.

2. The final letter of the root is called the CHARACTERISTIC, because the verb is denominated *pure*, *mute*, or *liquid*, according as that letter is a *vowel*, or a *mute*, or a *liquid*.

3. In all primary forms of the verb the characteristic is the letter next the termination in the present indicative; thus, γ in λέγω; π in τρέπω; υ in λύω; ν in τείνω, &c.

Exc. But if of two consonants the last be either τ or a liquid, the first is the characteristic; thus, π in τύπτω and μάρπτω; κ in τίκτω; μ in τέμνω; hence the following

GENERAL RULE FOR FINDING THE ROOT.

4. *Strike off from the present indicative all that follows the characteristic; what remains is the first root;* thus, λέγ-ω, τέρπ-ω, μάρπ-τω, στέλ-λω, τέμ-νω, &c.

Obs. 1. Many verbs have a *Secondary* form in the present and imperfect, which has come into general use, while the *original* form or theme, has become obsolete, § 116. The root of the *theme* nevertheless remains the proper root of the verb in the other tenses, and will be found in the first future by striking off -σω. If the letter next preceding be a consonant, it is the characteristic of the verb. If it be a long vowel, either

that or its corresponding short vowel is the characteristic. But if it be a short or doubtful vowel, the characteristic is either that vowel itself, or a τ-mute, which has been rejected before -σω for the sake of sound. § 6. 8. This *Obs.* applies

1st. To verbs whose present indicative ends in -σσω (Attic -ττω) or -ζω. The primary form of these appears to have ended in -γω or -δω, and consequently their characteristic is γ when the first future ends in ξω, and δ when it ends in -σω; thus, (§ 116. III.)

Present form.	1 Future.	Original form.	Charac.
πρᾶσσω,	πρᾶξω,	πρᾶγω,	γ.
κρᾰ́ζω,	κρᾰ́ξω,	κρᾰ́γω,	γ.
πλᾰ́σσω,	πλᾰ́σω,	πλᾰ́δω,	δ.
φρᾰ́ζω,	φρᾰ́σω,	φρᾰ́δω,	δ.
ἁρπᾰ́ζω,	ἁρπᾰ́ξω, / ἁρπᾰ́σω,	ἁρπᾰ́γω, / ἁρπᾰ́δω,	γ. / δ.

2d. To verbs in -σκω from pure verbs in -ω; thus, γηρᾰ́σκω, 1 Fut. γηρᾰ́σω; characteristic α; original form or theme, γηρᾰ́ω, § 116. I.

3d. To the greater part of irregular verbs, for which see § 117.

The characteristic of all such words being found by means of the first future given in the Lexicons, the primary form and consequently the root will be easily found by the above general rule; thus,

Present form.	1 fut.	Theme.	Charac.	Root.
πρᾰ́σσω,	πρᾰ́ξω,	ΠΡΑ΄ΓΩ,	γ,	πραγ.
γηρᾰ́σκω,	γηρᾰ́σω,	γηρᾰ́ω,	α,	γηρα.
φρᾰ́ζω,	φρᾰ́σω,	φρᾰ́δω,	δ,	φραδ.
λαμβᾰ́νω,	λήψω,	λήβω,	β,	ληβ.

Obs. 2. The letter τ is frequently added to the root before the termination in the present and imperfect, apparently to strengthen the sound, as in τύπτω. The characteristic, if a middle or aspirate mute, coming before this τ, is of course changed into its own smooth (§ 6. 2.); thus, βαφ before -τω becomes βαπ- and the verb, βάπτω. Hence in order to find the root, the characteristic changed by Euphony must be *restored as in* the following words;

			Charac.	Root.
βλάπτω,	by Euphony for	βλάβτω,	β,	βλάβ.
κρύπτω,	,,	κρύβτω,	β,	κρύβ.
καλύπτω,	,,	καλύβτω,	β,	καλύβ.
ἅπτω,	,,	ἅφτω,	φ,	ἅφ.
βάπτω,	,,	βάφτω,	φ,	βάφ.
θάπτω,	,,	θάφτω,	φ,	θάφ.
σκάπτω,	,,	σκάφτω,	φ,	σκάφ.
δρύπτω,	,,	δρύφτω,	φ,	δρύφ.
ῥίπτω,	,,	ῥίφτω,	φ,	ῥίφ.
ῥάπτω,	,,	ῥάφτω,	φ,	ῥάφ.

Also *σμύχω* and *ψύχω* have their roots *σμύγ* and *ψύγ*.

Note. The above list contains all the words to which this observation is applicable.

Obs. 3. Many verbs change the *form* of the root in the *second* tenses, i. e. in the second future and second aorist; and again in the perfect and pluperfect middle. These forms, for the sake of distinction, may be termed the SECOND and THIRD roots,—the root of the *present* being the FIRST ROOT.

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§ 83. OF THE SECOND ROOT.

The *second* root is always formed from the *first*, according to the following

RULES.

1. A long vowel in the first root is changed into *α* in the second; thus,

Verb.	1st R.	2d R.
σήπω,	*σήπ-*	*σαπ-*
τρώγω,	*τρώγ-*	*τραγ-*

2 In diphthongs, *α* is retained and *ε* is rejected; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
φαίνω,	*φαιν-*	*φαν-*	*λείπω*,	*λειπ-*	*λιπ-*
καίω,	*καί-*	*κα-*	*φεύγω*,	*φεύγ-*	*φυγ-*
παύω,	*παύ-*	*πα-*			

Exc. But liquid dissyllables change ει into α; polysyllables into ε; as,

	Verb.	1st R.	2d R.
Diss.	τείνω,	τειν-	ταν·
Polysyl.	ἀγείρω,	ἀγειρ-	ἀγερ-

3. In dissyllables not pure, ε before or after a liquid, is changed into α; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
τέμνω,	τέμ-	ταμ-	στέλλω,	στέλ-	σταλ-
δέρκω,	δέρκ-	δαρκ-	πλέκω,	πλέκ-	πλακ-

Exc. But ε remains unchanged after λ, in λέγω, βλέπω, φλέγω.

4. Pure verbs in -άω and -έω reject the α and ε; as,

Verb.	1st R.	2d R.
μυκάω,	μυκά-	μυκ.
στυγέω,	στυγέ-	στυγ·

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§ 84. OF THE THIRD ROOT.

The *third* root is always formed from the *second*, according to the following

RULES.

1. ε, of the second root, is changed into ο in the third; as,

Verb.	1st R.	2d R.	3d R.
λέγω,	λέγ	λεγ-	λογ·
ἀγείρω,	ἀγειρ.	ἀγερ-	ἀγορ-

2. α, of the second root, from ε or ει in the first, is changed into ο in the third; as,

Verb.	1st R.	2d R.	3d R.
πλέκω,	πλέκ-	πλακ-	πλοκ·
σπείρω,	σπειρ-	σπαρ-	σπορ-
τείνω,	τειν-	ταν-	τον·
τέμνω,	τέμ-	ταμ-	τομ·

3. *ι* of the second root, from *ει* of the first, is changed into *οι*; as,

Verb.	1st. R.	2d. R.	3d. R.
λειπω,	*λειπ·*	*λιπ-*	*λοιπ-*

4. *α* of the second root, from *η* or *αι* of the first, is changed into *η* in the third; as,

	Verb.	1st. R.	2d. R.	3d. R.
	σήπω,	*σήπ-*	*σαπ-*	*σηπ-*
	φαίνω,	*φαιν-*	*φαν-*	*φην-*
likewise	*θάλλω,*	*θαλ-*	*θαλ-*	*θηλ.*
	κλάζω,	*κλαγ-*	*κλαγ-*	*κληγ-*

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§ 85. VERBS WHICH WANT THE SECOND AND THIRD ROOTS.

Many verbs want the second tenses, and perfect and pluperfect middle, and consequently the second and third roots. (§ 76. *Obs.* 7. N. B.) These are as follows,

Rule 1. Pure verbs want the second root.

Exc. 1. The following primitives are excepted; *γοάω, σπάω μυκάομαι, γηθέω, δουπέω, κτυπέω, ῥιγέω, πιτνέω, στυγέω, τορέω, ληκέω, θορέω, στερέω, σχέω, δαίω, παύω,* and a few others. *Ακούω* has the third root *ἀκο,* but no second.

Exc. 2. A few dissyllables in *ιω* and *ύω* have the second and third roots the same as the first.

Note 1. Several of these are reckoned with anomalous verbs. § 117. Some verbs derive their second and third roots from obsolete presents; such as, *αἱρέω* and many verbs in *-άνω* and *-άνομαι*, for which see the same section.

Rule 2. Derivatives in *-εύω, -άζω, -ίζω, -αίνω, -ύνω,* want the second root.

Note 2. Primitives in these terminations usually have the second root.

Obs. 1. Several verbs which have no second root, and consequently no second aorist in the first conjugation, derive the second aorist active and middle from forms in the second conjugation; thus, *δύω,* 2 a. *ἔδυν,* from *ΔΥΜΙ*; *βαίνω,* 2 a. *ἔβην,* from *ΒΗΜΙ; γιγνώσκω,* 2 a. *ἔγνων,* from *ΓΝΩΜΙ,* derived from *γνόω.*

Obs. 2. Many verbs not included under the above rules never use the second tenses; others have them only in the passive voice; others again are used in these tenses only by certain writers.—In such a variety of usage, it is proper to assume that all verbs not included in the above classes form the second and third roots according to the rules in § 83 and 84.

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§ 86. OF THE TENSE ROOT.

The TENSE-ROOT is that part which remains unchanged in all parts of the *same tense.* It consists of all that precedes the termination, except the Augment.

Obs. 1. In some of the tenses certain letters are inserted between the verb-root and terminations. These are called the *Signs of the tenses* to which they belong, because they serve to distinguish these tenses from others. These *Tense-signs* added to the verb-root form the *Tense-root* in these tenses; and prefixed to the terminations they form the *Tense-endings*, § 93. 2. Hence in the tenses which have no sign, the *Verb-root* alone is the *Tense-root*, and the *termination* alone is the *Tense-ending*; as, ἔ-λιπ-ον. (*Obs.* 4.)

These letters with the tenses to which they belong, are exhibited in the following

TABLE OF TENSE-SIGNS.

1. *In mute and pure verbs* the Tense-signs are in the

	Act.	Mid.	Pass.
1 Future,	-σ-	-σ-	-θησ-
1 Aorist,	-σ-	-σ-	-θ-
2 Future,	-ε-	-ε-	-ησ-
Perf. and Pluperf.	-῾- or -κ-.	—	—

2. *In liquid verbs* the tense-signs are in the

1 Future,	-ε-	-ε-	-θησ-
1 Aorist,	—	—	-θ-
2 Future,	-ε-	-ε-	-ησ-
Perf. and Pluperf.	-κ-	—	—

Obs. 2. If the characteristic be a π-mute or a κ-mute, the sign of the perfect and pluperfect active is the *spiritus asper, (῾) which combining* with the mute before it (§ 6. 3.) changes

π or β into φ; κ or γ into χ. But when the characteristic is φ or χ the spiritus asper disappears.

Obs. 3 If the characteristic be a vowel, or a τ-mute, or a liquid, the sign of the Perfect and Pluperfect active is κ.

Obs. 4. In all the Tenses except those in the above table, i. e. in the second Aorist through all the voices,—the perfect and pluperfect middle and passive,—and also, in liquid verbs, the First Aorist active and middle, the *Tense-root* and the *Verb-root* are always the *same*. So also in the present and imperfect in all voices.

Exc. But irregular verbs, and those which fall under the Exceptions and Observations, § 82, have the Tense-Root in the Present and Imperfect different from the Verb-root—though like other verbs it consists of all that precedes the termination in the present indicative. Thus, for example, in πράσσω, the Tense-Root in the Pres. and Imperf. is πράσσ-, while the Verb-Root is πράγ. In λαμβάνω the Tense-Root of the Pres. and Imperfect is λαμβάν-, while the Verb-Root is λήβ; and so of others.

WORDS FOR PRACTICE ON THE PRECEDING RULES.

τύπτω, *I strike.*	λείπω, *I leave.*	δείδω, *I fear.*
λέγω, *I say.*	πλέκω, *I fold.*	διδάσκω, *I learn.*
χαίρω, *I rejoice.*	τρώγω, *I eat.*	τρέπω, *I turn.*
σπείρω, *I sow.*	ὀφείλω, *I owe.*	μιαίνω, *I pollute.*
τρέφω, *I nourish.*	μάπτω, *I seize.*	πέμπω, *I send.*
ἄγω, *I lead.*	πράσσω, *I do.*	μένω, *I remain.*
κράζω, *I cry aloud.*	φράζω, *I say.*	νέμω, *I assign.*
βάλλω, *I cast.*	φαίνω, *I shew.*	ποιέω, *I make.*
πείθω, *I persuade.*	ἁρπάζω, *I plunder.*	στέλλω, *I send.*
αἰνέω, *I praise.*	ἐγείρω, *I awake.*	μείρω, *I divide.*
ἀμείβω, *I change.*	θύω, *I sacrifice.*	πειράζω, *I try.*
ἀρόω, *I plow.*	καλέω, *I call.*	πρήθω, *I burn.*
βλέπω, *I see.*	κείρω, *I shave.*	ῥαίνω, *I sprinkle.*

§ 87. II. OF THE AUGMENT.

1. The AUGMENT is prefixed to the root in the Preterite Tenses.

2. Of these the Imperfect and Aorists have the augment in the indicative only. The Perfect, Pluperfect, and Paulo-post Future retain it through *all the moods.*

3. The Present and Future have no augment.

4. When the augment prefixes a syllable to the verb, it is called the *syllabic* augment. When it only lengthens the initial vowel, it is called the *Temporal* augment. The first is used when the verb begins with a consonant, the second, when it begins with a vowel or diphthong.

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§ 88. RULES FOR THE AUGMENT.

1. If the verb begins with a consonant, the augment ε is prefixed; as, *τύπτω, ἔτυπτον*; *ῥίπτω, ἔῤῥιπτον*, § 6. 5.

2. The perfect also reduplicates the initial consonant; as, *τύπτω*, perf. *τέτυφα*.

Exc. 1. The aspirate reduplicates its own smooth; as, *θαυμάζω*, perf. *τεθαύμακα*; *φαίνω*, perf. *πέφαγκα*, § 6. 4.

Exc. 2. Verbs beginning with ρ, *γν*, *φθ*, or σ before or after a consonant, do not reduplicate; thus,

γν-	*γνόω,*	*ἔγνωκα.*	*δσ-*	*ζάω,*	*ἔζηκα.*
φθ-	*φθίω,*	*ἔφθικα.*	*σπ-*	*σπεύδω,*	*ἔσπευκα.*
πσ-	*ψεύδω,*	*ἔψευκα.*	*στ-*	*στέφω,*	*ἔστεφα.*

Obs. 1. Sometimes also verbs beginning with *κτ*, and *πτ*, do not reduplicate; as,

κτ-	*κτείνω,*	*ἔκταγκα.*	*κτίζω,*	*ἔκτικα.*
πτ-	*πτοέω,*	*ἐπτόηκα.*		

And sometimes, though rarely, those beginning with *γλ*, *βλ*.

3. When the perfect reduplicates the initial consonant, the pluperfect indicative receives a second augment; as, *τύπτω*, perf. *τέ-τυφα*, pluperf. *ἐ-τε-τύφειν*.

Otherwise not; as, *ῥίπτω*, perf. *ἔῤῥιφα*, pluperf. *ἔῤῥιφειν*.

4. If the verb begin with α, ε, ο, or with *αυ*, *ευ*,

ι, the initial vowel is changed into its own long, and ι of the diphthong is subscribed; thus,

α,	ἀνύω,	*I perform,*	ἤνυον.
ε,	ἐλπίζω,	*I hope,*	ἤλπιζον.
ο,	ὀπάζω,	*I afford,*	ὤπαζον.
αυ,	αὐξάνω,	*I encrease,*	ἠύξανον.
αι,	αἴρω,	*I raise,*	ἦρον.
οι,	οἰκίζω,	*I build,*	ᾤκιζον.

Exc. 1. E is often changed into its own diphthong; as,

ἔχω,	*I have,*	εἶχον.

The verbs which change ε into ει are the following: ἐάω, ἕζομαι, ἐθίζω, ἑλίσσω, ἕλκω, ἑλκέω, ἑλκύω, ἑλέω, ἕλω, ἕπομαι, ἕπω, (this verb retains the augment through all the moods) ἑράω, ἑρέω, ἕρπω, ἑρπύζω, ἑρύω, ἑστήκω, ἑστιάω, ἕχω, and ἕω, 20.

Exc. 2. If the verb begins with εο, the ε is unchanged and the ο augmented; as, ἑορτάζω, ἑώρταζον.

So also the following pluperfects middle; viz. from the perf. ἔολπα, pluperf. ἐώλπειν;—ἔοικα, ἐῴκειν;—ἔοργα, ἐώργειν.

Exc. 3. *Ἄω, I blow; ἀΐω, I hear; ἀηθέσσω, I am unused;* ἀηδίζομαι, *I loathe;* retain the initial vowel unchanged; as also some verbs derived from *οἶκος, οἶνος, οἰωνὸς,* and *οἴαξ*; as, οἰνίζω, *I smell of wine, οἰνιζον*; and also perfects middle when the root begins with οι; as, οἶδα, plup. οἴδειν.

5. If the initial vowel is not α, ε, ο, or αυ, αι, οι, it is not augmented: but ι and υ short are made long; as,

ι,	ἵκομαι,	ἱκόμην.	ει,	εἰκάζω,	εἴκαζον.
υ,	ὕβρίζω,	ὑβρίζον.	ευ,	εὑρίσκω,	εὕρισκον.
η,	ἠχέω,	ἤχεον.	ου,	οὐτάζω,	οὔταζον.
ω,	ὤθω,	ὤθον.	See Exceptions, § 90. 4. 5.		

§ 89. AUGMENT OF COMPOUND VERBS.

1. When the verb is compounded with a preposition, the augment comes between the preposition and the *verb;* as, προσ-φέρω, προσ-ἐ-φερον.

Obs. 1. The prepositions drop their final vowel before the augment ε; as, ἀποφαίνω, ἀπέφαινον; καταβάλλω, κατέβαλλον: —But,

Obs. 2. περί before ε remains unchanged; πρό usually combines with it by contraction; thus, προέβην becomes προβήν. § 38. II.

Obs. 3. When ν, in the prepositions σύν and ἐν, is changed into another consonant, by the rules of euphony, § 6. 15., it is recovered when separated from that consonant, by the augment ε; thus, συλλέγω, συνέλεγον; συγγράφω, συνέγραφον; ἐμμένω, ἐνέμενον.

2. Verbs compounded with δυς and εὐ, take the augment after the particle, when the simple verb begins with α, ε, ο, or with αυ, αι, οι; as, δυσαρεστέω, δυσηρέστεον; εὐοχέω, εὐώχεον

3. But if the simple verb begin with any other vowel or consonant, δυς is augmented, εὐ remains unchanged; as, δυστυχέω, ἐδυστύχεον, δεδυστύχηκα; εὐτυχέω, εὐτύχηκα.

4. Other compounds generally take the augment at the beginning.

EXCEPTIONS.

The exceptions from these rules are but few, and will be best learned by practice. Some writers augment certain compound verbs in the beginning, and others in the middle; while other verbs are sometimes augmented in both; as, ἐπίσταμαι, *I understand*, ἠπιστάμην; ἀνορθόω, *I erect*, ἠνώρθουν; καθεύδω, *I sleep*, καθηῦδον or ἐκάθευδον; ἐνοχλέω, *I disturb*, ἠνώχλεον.

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§ 90. OBSERVATIONS ON THE AUGMENT.

1. In the early Greek poets the use of the augment is very fluctuating, the same word sometimes occurring with the augment and sometimes without it; as. ἐξέφερε and ἔκφερε, *he carried out*; ἔλαβε and λάβε, *he took*; ἦγεν and ἄγεν, *he brought*; ἐδέδεκτο, δέδεκτο, and δέκτο, *he had received.*

Obs. 1. From the antiquity of the Ionic, this has been usually considered a peculiarity of that dialect; but it occurs frequently in the Attic writers, particularly in choruses; as, σύθη for ἐσύθη, *he was driven*; γεγένητο for ἐγεγένητο, *it had been*; ἀνάλωκα for ἀνήλωκα, *I have spent.*

2. In Homer and Hesiod, aorists often receive the reduplication, which remains through all the moods; thus, *κεκάμω* for *κάμω*, *I shall have laboured*; *λελάβεσθαι* for *λάβεσθαι*, *to have received.*

3. In all dialects, verbs beginning with *λ* and *μ* frequently take *ει* as the augment of the perfect; as, *εἴληφα* for *λέληφα*, *I have taken*; *εἵμαρται* for *μέμαρται*, *it has been decreed.*

4. The Attics often change the simple augment *ε* into *η*, and augment the initial vowels of verbs beginning with *ει* and *ευ*; as, *ἠδυνάμην* for *ἐδυνάμην*, *I was able*; *ἤικαζον* for *εἴκαζον*, *I assimilated*; *ηὐχόμην* for *εὐχόμην*, *I prayed*; *ἤδειν* for *εἴδειν*, *I knew.*

5. In verbs beginning with *α*, *ε*, *ο*, or with *αυ*, *αι*, *οι*, the Attics sometimes prefix *ε* instead of the usual augment; i. e. they use the *syllabic* instead of the *temporal* augment; as, *ἔαξα*, for *ἦξα*; *ἐάλωκα* for *ἥλωκα*. Sometimes they use both; as, *ὁράω*, *I see*, *ἑώραον*, *ἑώρακα.*

6. When the verb begins with *α*, *ε*, or *ο*, followed by a consonant, the first two letters are sometimes repeated before the ordinary augment. This is called the ATTIC REDUPLICATION; thus,

ἀγείρω,	*I assemble*;	*ἤγερκα*,	Atticé, *ἀγ-ήγερκα.*
ὄζω,	*I smell*;	*ὦδα*,	*ὀδ-ωδα.*
ὀρύσσω,	*I dig*;	*ὤρυχα*,	*ὀρ-ώρυχα.*

Obs. 2. The pluperfect sometimes takes a new augment on the initial vowel of the reduplication; thus, *ἀκ-ήκοα*, *ἠκ-ηκόειν.*

Obs. 3. This form of the verb frequently changes a long vowel or diphthong into a short or doubtful vowel in the third syllable; thus, *ἀλήλιφα* for *ἤλειφα*, and *ἀλήλιμμαι* for *ἤλειμμαι*, from *ἀλείφω*; *ἀκήκοα* for *ἤκοα*, from *ἀκούω.*

7. *Rule.* The *simple augment* is confined to the indicative mood; the *reduplication* remains in all the moods.

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§ 91. III. OF THE TERMINATION.

1. The TERMINATIONS are added immediately to the tense root. and by their changes serve to distinguish the *voices*, *moods*, *numbers*, and *persons.*

2. In verbs of the first conjugation the termination generally consists of *two parts*, the *mood-vowel*, which serves to dis-

tinguish the moods, and the *final letters*, which indicate the voice, number and person.

3. The *Mood-vowel* is the first letter of the termination, and in the indicative mood is always short or doubtful; (except in the pluperfect act. and mid. which have always *ει*;) in the subjunctive it is always long, and in the optative always a diphthong.

4. The *Final letters* are divided into two classes, *Primary* and *Secondary;* so called because the former are always used in the indicative of the primary tenses, (§ 77. *Obs.* 3.) and the latter in the indicative of the secondary, and because the secondary always correspond to, and are derived from the primary. They are as follows:

ACTIVE VOICE.

	Primary.			*Secondary.*		
	1.	2.	3.	1.	2.	3.
Sing.	-*ο*,	-*ις*,	-*ι*,	-*ν*,	-*ς*,	—,
Dual.	—,	-*τον*,	-*τον*,	—,	-*τον*,	-*την*,
Plural.	-*μεν*,	-*τε*,	-*ντσι*.	-*μεν*,	-*τε*,	-*ν*.

MIDDLE AND PASSIVE.

	Primary.			*Secondary.*		
	1.	2.	3.	1.	2.	3.
Sing.	-*μαι*,	-*σαι*,	-*ται*,	-*μην*,	-*σο*,	-*το*,
Dual.	-*μεθον*,	-*σθον*,	-*σθον*,	-*μεθον*,	-*σθον*,	-*σθην*,
Plural.	-*μεθα*,	-*σθε*,	-*νται*.	-*μεθα*,	-*σθε*,	-*ντο*.

5. These final letters with the mood-vowels prefixed, make up the terminations through the whole verb in the indicative, subjunctive, and optative moods. The subjunctive mood always takes the primary final letters, and the optative the secondary. The final letters and mood-vowels of the imperative and infinitive will be seen in the following tables.

6. N. B. The indicative mood vowel *ο*, or the subjunctive *ω*, combining with the final letter *ο*, makes *ω*; with -*ντσι*, they make -*ουσι* and -*ωσι*, § 6. 8, and 16, and 18. In the 2d person singular, Middle and Passive, the primary final letters are -*σαι*; combined with the mood vowels *ε* or *η*, they make -*εσαι* and -*ησαι*, which by elision and contraction become *ῃ*, § 101. 8. So also the secondary -*σο* with *ε* prefixed, makes -*εσο*, and by elision and contraction -*ου*. The other combinations will be easily understood. See § 101. 8, as above.

§ 92. TABLES OF TERMINATIONS.

I. ACTIVE VOICE.

INDICATIVE.

Primary Tenses.

	Pres. 1st and 2d Fut.			*Perfect.*		
S.	-ω,	-εις,	-ει,	-α,	-ας,	-ε,
D.		-ετον,	-ετον,		-ατον,	-ατον,
P.	-ομεν,	-ετε,	-ουσι.	-αμεν,	-ατε,	-ασι.

Secondary Tenses.

	Imperf. and 2d Aor.			*Pluperf.*			*1st Aor.*		
S.	.ον,	-ες,	-ε,	-ειν,	-εις,	-ει,	-α,	-ας,	-ε,
D.		.ετον,	-έτην,		-ειτον,	-είτην,		-ατον,	-άτην,
P.	-ομεν,	-ετε,	-ον.	.ειμεν,	-ειτε,	-εισαν.	-αμεν,	-ατε,	.αν.

SUBJUNCTIVE.

S.	-ω	.ῃς,	ῃ,	The same as first column.			The same as first column.		
D.		-ητον,	-ητον,						
P.	-ωμεν,	-ητε,	-ωσι.						

OPTATIVE.

S.	-οιμι,	-οις,	-οι,	The same as first column.			-αιμι,	-αις,	-αι,
D.		-οιτον,	-οίτην,					.αιτον,	-αίτην,
P.	.οιμεν,	-οιτε,	-οιεν.				-αιμεν,	-αιτε,	-αιεν.

IMPERATIVE.

S.		-ε,	-έτω,	The same as first column.				-ον,	-άτω,
D.		-ετον,	-έτων,					-ατον,	-άτων,
P.		-ετε,	-έτωσαν, or -όντων.					-ατε,	-άτωσαν, or -άντων.

INFINITIVE.

-ειν.	-έναι.	-αι.

PARTICIPLES.

N.	-ων,	-ουσα,	-ον,	-ὼς,	-υῖα,	-ὸς.	-ας,	-ασα,	-αν,
G.	.οντος,	-ούσης,	&c.	-ότος,	-υίας,	-ότος.	-αντος,	-άσης,	-αντος.

Obs. In the above table all the terminations in the first column, after the indicative, belong to the present, 1st and 2d fut. imperf. and 2d aorist. All those in the 2d to the perfect and pluperfect; and all those in the 3d to the 1st aorist.

II. MIDDLE VOICE.

INDICATIVE.

Primary Tenses.

	MIDDLE AND PASSIVE. *Pres. 1st and 2d Fut.*		
S.	-ομαι,	-η,	-εται,
D.	.όμεθον,	-εσθον,	.εσθον,
P.	-όμεθα,	-εσθε,	-ονται.

Secondary Tenses.

	Imperf.	*2d Aorist.*		*1st Aorist.*		
S.	-όμην,	.ου.	-ετο,	.άμην,	.ω,	-ατο,
D.	-όμεθον,	-εσθον,	-έσθην,	-άμεθον,	-ασθον,	-άσθην,
P.	-όμεθα,	-εσθε,	-οντο.	.άμεθα,	.ασθε,	-αντο.

SUBJUNCTIVE.

S.	-ωμαι,	-η,	-ηται,	The same as first column.
D.	-ώμεθον,	.ησθον,	-ησθον,	
P.	-ώμεθα,	-ησθε,	-ωνται.	

OPTATIVE.

S.	-οίμην,	-οιο,	-οιτο,	-αίμην,	.αιο,	.αιτο,
D.	.οίμεθον,	-οίσθον,	-οίσθην,	-αίμεθον,	-αισθον,	-αίσθην,
P.	-οίμεθα,	-οισθε,	.οιντο.	-αίμεθα,	-αισθε,	.αιντο.

IMPERATIVE.

S.	-ου,	-έσθω,		-αι,	.άσθω,
D.	-εσθον,	.έσθων,		-ασθον,	-άσθων,
P.	-εσθε,	-έσθωσαν.		-ασθε,	-άσθωσαν.

INFINITIVE.

-εσθαι.	.ασθαι.

PARTICIPLES.

N.	-όμενος,	.ομένη,	.όμενον,	-άμενος,	-αμένη,	.άμενον,
G.	-ομένου,	-ομένης,	-ομένου.	-αμένου,	-αμένης,	-αμένου.

Obs. In the above table of the middle voice, the terminations of the Perf. and Pluperf. are omitted, being the same *throughout* as those of the Perf. and Pluperf. active.

III. PASSIVE VOICE.

INDICATIVE MOOD.

Primary Tenses.

Perfect.		
-ται,	-σαι,	-ται,
-σθον,	-σθον,	-σθον,
-σθε,	-σθε,	-νται.

Secondary Tenses.

Pluperfect.			*1st and 2d Aorists.*		
-ην,	-σο,	-το,	-ην,	-ης,	-η,
-σθον,	-σθον,	-σθην,		-ητον,	-ήτην,
-σθε,	-σθε,	-ντο.	-ημεν,	-ητε,	-ησαν.

SUBJUNCTIVE.

-μένος ὦ,	-ῇς,	-ῇ,	-ῶ,	-ῇς,	-ῇ,
-μένω,	-ἦτον,	-ἦτον,		-ἦτον,	-ἦτον,
-μένοι ὦμεν,	-ἦτε,	-ὦσι.	-ῶμεν,	-ἦτε,	-ὦσι.

OPTATIVE.

-μένος εἴην,	-εἴης,	-εἴη,	-είην,	-είης,	-είη,
-μένω,	-εἴητον,	-εἰήτην,		-ειήτον,	-ειήτην,
-μένοι εἴημεν,	-εἴητε,	-εἴησαν.	-είημεν,	-είητε,	-είησαν.

IMPERATIVE.

-σο,	-σθω,		-ηθι,	-ήτω,
-σθον,	-σθων,		-ητον,	-ήτων,
-σθε,	-σθωσαν.		-ητε,	-ήτωσαν.

INFINITIVE.

-σθαι.		-ῆναι.

PARTICIPLES.

M.	F.	N.	M.	F.	N.
-μένος,	-μένη,	-μένον,	-εἰς,	-εῖσα,	-έν,
-μένου,	-μένης,	-μένου.	-έντος,	-είσης,	-έντος.

For the terminations of the pres. imperf. 1st, 2d, and 3d of the passive voice, see the terminations in the first column of the preceding *table.*

§ 93. FORMATION OF THE TENSES IN MUTE AND PURE VERBS.

General Rule for all Tenses.

In all voices the tenses are formed by prefixing the Augment in the augmented tenses, and affixing the terminations in the preceding tables to the *Tense-Roots*, § 86.

But as the tense-root of the present often differs from the verb-root, it will be easier for the beginner to form the tenses according to the following rules.

1. *Rule for the Imperfect.*

The Imperfect is always formed from the present by prefixing the augment, and changing -ω into *-ον*, and *-ομαι* into *-όμην*; thus,

Active.		*Middle and Passive.*	
Pres.	Imperf.	Pres.	Imperf.
τύπτω,	*ἔτυπτον.*	*τύπτομαι,*	*ἐτυπτόμην.*
λαμβάνω,	*ἐλάμβανον.*	*λαμβάνομαι,*	*ἐλαμβανόμην.*
εὑρίσκω,	*εὕρισκον.*	*εὑρίσκομαι,*	*εὑρισκόμην.*

2. *Rule for the other Tenses.*

Prefix the augment in the augmented tenses, and add to the proper verb-root, (*Obs.* 1.) the *Tense-endings* for each tense. These are exhibited in the following

Table of Tense-endings for Mute and Pure Verbs.

	Active.	*Middle.*	*Passive.*
1 Fut.	*-σ-ω,*	*-σ-ομαι,*	*-θήσ-ομαι.*
2 Fut.	*-ἑ-ω,* contr. *-ῶ,*	*-ἑ-ομαι,* contr. *-οῦμαι,*	*-ήσ-ομαι.*
1 Aor.	*-σ-α,*	*-σ-άμην,*	*-θ-ην.*
2 Aor.	*-ον,*	*-όμην,*	*-ην.*
Perf.	*-ʿ-α,* or *-κ-α,* § 94.	*-α,*	*-μαι.*
Pluperf.	*-ʿ-ειν,* or *-κ-ειν,*	*-ειν,*	*-μην.*
P. P. F.			*-σ-ομαι.*

RULE 3. The second Future and second Aorist add the Tense-endings to the *second* root; the Perfect and Pluperfect Middle to the *third*; and all the other tenses to the *first*.

Exc. *Τρέπω*, *τρέφω*, and *στρέφω*, in the perfect and pluperfect passive use the second root. *Φεύγω* and *κεύθω* in the perfect middle have sometimes *πέφευγα* and *κέκευθα* instead of *πέφυγα* and *κέκυθα*.

Obs. In combining the Root and Tense-endings, the rules of Euphony for the omission and change of letters, (§ 6.) must be carefully observed.

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§ 94. SPECIAL RULES FOR MUTES.

RULE 1. When the characteristic is a *π*-mute or a *κ*-mute, the perfect active is formed by adding -*ᶜα*, and the pluperfect by adding -*ᶜειν*; all others add -*κα*, -*κειν*, (§ 86. *Obs.* 3.) thus,

λείπω, Root *λειπ-*	perf.	*λέ-λειπ-ᶜα*,	combined	*λέλειφα.*
	pluperf.	*ἐλε-λειπ-ᶜειν*,	,,	*ἐλελείφειν.*
πλέκω, Root *πλεκ-*	perf.	*πέ-πλεκ-ᶜα*,	,,	*πέπλεχα.*
	pluperf.	*ἐπε-πλέκ-ᶜειν*,	,,	*ἐπεπλέχειν.*

RULE 2. When the characteristic is a *τ*-mute, it is rejected before a consonant in the active and middle voice, and changed into σ in the passive; thus,

Active, *πείθω*, Root *πειθ-*	1 Fut. *πειθ-σω*,	perf.	*πέπει-κα.*
Middle,	1 Fut. *πειθ-σομαι*,	1 Aor.	*ἐπει-σάμην.*
Passive, 1 fut. *πεισ-θήσομαι*,	1 Aor. *ἐπείσ-θην*,	perf.	*πέπεισ-μαι.*

Exc. The *τ*-mute is rejected in the passive also, when a liquid precedes it; as, *πέρθ-ω*, 1 f. p. *περ-θήσομαι*, perf. *πέπερ-μαι.* Also a *π*-mute before *μαι*; as, *τέρπ-ω*, perf. p. *τέ-τερ-μαι.*

Obs. *Πεύθω*, *σεύω*, *τεύχω*, and *χέω*, (§ 96. *Exc.* 2. third,) have *υ* instead of *ευ* before a consonant in the passive; as,

πυσ-θήσομαι, συσ-θήσομαι, (§ 96. R. 2.) &c. ; φεύγω has either υ or ευ ; as, πέφυγ-μαι, or πέφευγ-μαι.

The formation of the different tenses by the combination of the parts, according to § 93, and the above rules, may be illustrated by the following examples. (See § 76. *Obs.* 7. N. B.)

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§ 95. EXAMPLES OF THE FORMATION OF TENSES.

τίω, *I honour.*

1. This verb is put first because having no change of root, and requiring no insertion or change of letters for the sake of euphony, it affords the simplest example for showing the formation of the tenses.

	Active.	*Middle.*	*Passive.*
Pres.	τι-ω,	τι-ομαι,	τι-ομαι.
Imp.	ἔ.τι-ον,	ἐ-τι-όμην,	ἐ-τι όμην.
1 Fut.	τι-σ.ω,	τι.σ-ομαι,	τι.θήσ-ομαι.
2 Fut.	τι.ἐ-ω, -ῶ,	τι-ἐ-ομαι, -οῦμαι,	τι-ήσ.ομαι.
1 Aor.	ἔ-τι-σ.α,	ἐ-τι-σ-άμην,	ἐ-τι-θ-ην.
2 Aor.	ἔ.τι-ον,	ἐ.τι-όμην,	ἐ-τι-ην.
Perf.	τέ.τι.κ.α,	τέ-τι.α,	τέ-τι-μαι.
Pluperf.	ἐ-τε.τι.κ-ειν,	ἐ-τε-τι.ειν,	ἐ-τε.τι-μην.
P. P. Fut.			τε-τι-σ-ομαι.

πειθω, *I persuade.*

2. This verb has the first Root πειθ-, the second πιθ-, the third ποιθ-, and its characteristic being a τ-mute, it comes under Rule 2. § 94.

	Active.	*Middle.*	*Passive.*
Pres.	πειθ-ω,	πειθ-ομαι,	πειθ.ομαι.
Imp.	ἔ.πειθ-ον,	ἐ-πειθ.όμην,	ἐ-πειθ-όμην.
1 Fut.	πει-σ-ω,	πει-σ.ομαι,	πεισ-θήσ-ομαι.
2 Fut.	πιθ-ἐ.ω, .ῶ,	πιθ.ἐ ομαι, -οῦμαι,	πιθ-ήσ-ομαι.
1 Aor.	ἔ-πει-σ.α,	ἐ.πει.σ-άμην,	ἐ-πεισ-θ-ην.
2 Aor.	ἔ-πιθ-ον,	ἐ πιθ όμην,	ἐ.πιθ-ην.
Perf.	πέ-πει κ-α,	πέ-ποιθ α,	πέ πεισ μαι.
Pluperf.	ἐ-πε-πει.κ.ειν,	ἐ-πε-ποιθ.ειν,	ἐ.πε-πεισ-μην.
P. P. Fut.			πε.πει-σ-ομαι.

3. The following examples fall under Rule 1, § 94. They e exhibited with the parts divided and then combined. to ow the effect of the rules of euphony, § 6, in combining the rts. It will be a profitable exercise for the pupil to apply ese rules for every change.

The characteristic a π-mute.

λειπω, I leave.

Roots, 1. *λειπ-*, 2. *λιπ-*, 3. *λοιπ-*.

ACTIVE VOICE.

	Parts divided.	*Parts combined.*
Pres.	*λειπ-ω,*	*λειπω.*
Imperf.	*ἔ-λειπ-ον,*	*ἔλειπον.*
1 Fut.	*λειπ-σ-ω,*	*λειψω.*
2 Fut.	*λιπ-έ-ω,*	*λιπέω*, contr. *λιπῶ*
1 Aor.	*ἔ-λειπ-σ-α,*	*ἔλειψα.*
2 Aor.	*ἔ-λιπ-ον,*	*ἔλιπον.*
Perf.	*λέ-λειπ-ᶜ-α,*	*λέλειφα.*
Pluperf.	*ἐ-λε-λειπ-ᶜ-ειν,*	*ἐλελείφειν.*

MIDDLE VOICE.

Pres.	*λειπ-ομαι,*	*λειπομαι.*
Imperf.	*ἐ-λειπ-όμην,*	*ἐλειπόμην.*
1 Fut.	*λειπ-σ-ομαι,*	*λειψομαι.*
2 Fut.	*λιπ-έ-ομαι,*	*λιπέομαι, -οῦμαι.*
1 Aor.	*ἐ-λειπ-σ.άμην,*	*ἐλειψάμην.*
2 Aor.	*ἐ λιπ.όμην,*	*ἐλιπόμην.*
Perf.	*λέ-λοιπ-α,*	*λέλοιπα.*
Pluperf.	*ἐ-λε-λοίπ-ειν,*	*ἐλελοίπειν*

PASSIVE VOICE.

Pres.	*λειπ-ομαι,*	*λειπομαι.*
Imperf.	*ἐ-λειπ-όμην,*	*ἐλειπόμην.*
1 Fut.	*λειπ-θήσ-ομαι,*	*λειφθήσομαι.*
2 Fut.	*λιπ-ήσ-ομαι,*	*λιπήσομαι.*
1 Aor.	*ἐ-λείπ-θ-ην,*	*ἐλείφθην.*
2 Aor.	*ἐ-λίπ-ην,*	*ἐλίπην.*
Perf.	*λέ-λειπ.μαι,*	*λέλειμμαι.*
Pluperf.	*ἐ-λε-λείπ-μην,*	*ἐλελείμμην.*
P. P. Fut.	*λε-λείπ-σ-ομαι,*	*λελείψομαι.*

The characteristic a κ-mute.

πλέκω, *I fold.*

Roots, 1. πλεκ-. 2. πλακ-. 3. πλοκ-.

ACTIVE VOICE.

	Parts divided.	*Parts combined.*
Pres.	πλέκ-ω,	πλέκω.
Imperf.	ἔ-πλεκ-ον,	ἔπλεκον.
1 Fut.	πλέκ-σ-ω,	πλέξω.
2 Fut.	πλακ-έ-ω,	πλακέω.
		contr. πλακῶ.
1 Aor.	ἔ-πλεκ-σ-α,	ἔπλεξα.
2 Aor.	ἔ-πλακ-ον,	ἔπλακον.
Perf.	πέ-πλεκ-ᶜ-α,	πέπλεχα.
Pluperf.	ἐ-πε-πλέκ-ᶜ-ειν,	ἐπεπλέχειν.

MIDDLE VOICE.

Pres.	πλέκ-ομαι,	πλέκομαι.
Imperf.	ἐ-πλεκ-όμην,	ἐπλεκόμην.
1 Fut.	πλέκ-σ-ομαι,	πλέξομαι.
2 Fut.	πλακ-έ-ομαι,	πλακέομαι,
		contr. πλακοῦμαι.
1 Aor.	ἐ-πλεκ-σ-άμην,	ἐπλεξάμην.
2 Aor.	ἐ-πλακ-όμην,	ἐπλακόμην.
Perf.	πέ-πλοκ-α,	πέπλοκα.
Pluperf.	ἐ-πε-πλόκ-ειν,	ἐπεπλόκειν.

PASSIVE VOICE.

Pres.	πλέκ-ομαι,	πλέκομαι.
Imperf.	ἐ-πλεκ-όμην,	ἐπλεκόμην.
1 Fut.	πλεκ-θήσ-ομαι,	πλεχθήσομαι.
2 Fut.	πλακ-ήσ-ομαι,	πλακήσομαι.
1 Aor.	ἐ-πλέκ-θ-ην,	ἐπλέχθην.
2 Aor.	ἐ-πλάκ-ην,	ἐπλάκην.
Perf.	πέ-πλεκ-μαι,	πέπλεγμαι.
Pluperf.	ἐ-πε-πλέκ-μην,	ἐπεπλέγμην.
P. P. Fut.	πε-πλέκ-σ-ομαι,	πεπλέξομαι.

§ 96. SPECIAL RULES FOR PURE VERBS.

N. B. In the rules for the Moods and Tenses of verbs, let be remembered that,

The three short vowels,	α,	ε,	ο,
have their own long,	η,	η,	ω,
and their own diphthongs,	αι,	ει,	οι.

Rule 1. Verbs in -άω, -έω, and -όω, change the ıort vowel into its own long before a consonant; as,

ιλέω, Root φιλε-, 1 fut. φιλήσω, perf. πεφίληκα, &c.

Exceptions.

-άω after ε or ι retains α; and -λάω and -ράω after a vowel; as, ἐάω, ἐάσω; κοπιάω, κοπιάσω; γελάω, γελάσω.

ikewise dissyllables in -άω which do not pass into -ημι; as, κλάω, κλάσω. But those which pass into -ημι have η, except φθάω.

he following also retain α; viz. ἀκροάομαι, πετάω, δαμάω, κρεμάω, and ὑφάω; διφάω has α or η.

Ten in -έω retain ε; viz. ἀκέω, ἀλέω, ἀρκέω, ἕω, ἐμέω, νεικέω, ξέω, ὀλέω, τελέω, τρέω.

ikewise those which form new presents in -ννύω, -ννυμι, and -σκω; as, ἀρέσκω from ἀρέω; ἐννύω and ἕννυμι from ἕω, retain ε.

xteen in -έω have ε or η; viz. αἰδέομαι, αἰνέω, ἀκέομαι, ἀλφέω, ἀχθέομαι, δέω, καλέω, κηδέω, κορέω, μαχέομαι, ὀζέω, (ὄζω) ποθέω, πονέω, στερέω, φορέω, φρονέω; besides a few others seldom used; as, κοτέω, βλέω, χορέω.

x in -έω have ευ; viz. πνέω, πλέω, χέω, ῥέω, *I flow*; θέω, *I run*; and νέω, *I swim*; but ῥέω, *I speak*; θέω, *I place*; and νέω, *I spin*, have η.

In primitive verbs, -όω retains ο; such as, ἀρόω, βόω, ἐδόω, δμόω, ὀνόω. Likewise those which form others in -νόω and -σκω, have ο; but those which pass into -ωμι, have ω; except δίδωμι, which has ο in the 1 fut. and 1 aor. passive; as, δοθήσομαι, ἐδόθην.

4. The anomalous verbs *καίω* and *κλαίω* change *αι* into *αυ*; as, *καίω*, 1 fut. *καύσω*, &c.

5. *Αἱρέω*, *εὑρέω*, and *σχέω*, (for *ἔχω*,) retain *ε* before *θ* only; as, *αἱρήσω*, *αἱρεθήσομαι*, *αἱρέθην*, *ἧρημαι*, &c.

Rule 2. Pure verbs which have *ε*, or a doubtful vowel, or a diphthong before a consonant, in the active and middle voice, insert *σ* before a consonant in the passive; as,

	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.	Perf. Pass.
ἀλέ-ω,	*ἥλε-κα*,	*ἁλεσ-θήσομαι*,	*ἡλέσ-θην*,	*ἥλεσ-μαι.*
γελά-ω,	*γεγέλα-κα*,	*γελασ-θήσομαι*,	*ἐγελάσ θην*,	*γεγέλασ μαι.*
πρί ω,	*πέπρι κα*,	*πρισ-θήσομαι*,	*ἐπρίσ-θην*,	*πέπρισ-μαι.*
ἀνύ-ω,	*ἤνυ-κα*,	*ἀνυσ-θήσομαι*,	*ἠνύσ-θην*,	*ἤνυσ-μαι.*
παί ω,	*πέπαι-κα*,	*παισ-θήσομαι*,	*ἐπαίσ-θην*,	*πέπαισ-μαι.*
κλαί-ω,	*κέκλαυ-κα*,	*κλαυσ-θήσομαι*,	*ἐκλαύσ-θην*,	*κέκλαυσ-μαι.*

So also verbs in *-εἰω*, *-εύω*, *-οἰω*, and *-ούω*.

EXCEPTIONS.

To this rule there are many exceptions; as,

1. *Five* which have *ε* before a consonant do not insert *σ*; viz. *αἰνέω*, *αὐχέω*, *ἐμέω*, *ἐρέω*, *ὀλέω*.

2. *Eight* which have *α*; viz. *ἀκροάομαι*, *θεάομαι*, *ἰάομαι*, *κονιάω*, *ὁράω*, *πειράομαι*, *περάω*, *φωράω*.

3. *One* which has *ι*; viz. *τίω*.

4. *Eleven* which have *υ*; viz. *ἀρτύω*, *βρύω*, *δύω*, *θύω*, *ἰδρύω*, *κωκύω*, *κωλύω*, *λύω*, *μηνύω*, *ῥύω*, *τρύω*.

5. *Seven* which have *ευ*; viz. *δεύω*, *νεύω*, *νέω*, (*νεύσω*) *πνέω*, (*πνεύσω*) *ῥέω*, (*ῥεύσω*) *σεύω*, *χέω*, (*χεύσω*). Also many verbs in *-εύω*, derived from nouns; as, *βασιλεύω*.

6. *One* which has *ου*; viz. *λούω*, as, *λουθήσομαι*, &c.

7. *Fifteen* verbs sometimes insert *σ* before a consonant in the passive voice, and sometimes not; viz. *ἀρύω*, *δράω*, *ζέω*, *ἐλάω*, *καίω*, *κεράω*, *κνάω*, *κορέω*, *μνάω*, *μηρύω*, *ὀνόω*, *παίω*, *πνέω*, *χναύω*, *ψάω*.

Rule 3. *-όω*, forming verbs in *-μι*, inserts *σ* before a consonant in the passive voice; as, *γνῶμι*, *γνωσθήσομαι*, &c.

Except *στρώνυμι* from *στρόω*, and *δίδωμι* from *δόω*, which have *στρωθήσομαι*, *δοθήσομαι*, &c.

§ 97. OF LIQUID VERBS.

Liquid verbs differ from mute and pure verbs in forming some of the tenses, as follows:

1. The *First-Future* shortens the root, if it contain a diphthong, by rejecting the last of the two vowels; and instead of -σω and -σομαι, adds -έω and -έομαι, (contracted -ῶ and -οῦμαι); as,

Verb.	R.	1 Fut. Act.	1 Fut. Mid.
μένω,	μεν-	μεν-έω, contr.	μεν-ῶ, μεν-έομαι, contr. μεν-οῦμαι.
τείνω,	τειν-	τεν-έω, „	τεν-ῶ, τεν-έομαι, „ τεν-οῦμαι.
φαίνω,	φαιν-	φαν-έω, „	φαν-ῶ, φαν-έομαι, „ φαν-οῦμαι.

2. The *First Aorist* lengthens the short root of the 1 Future by changing ε into ει, and lengthening the doubtful vowels; and instead of -σα and -σάμην, adds -α and -άμην; as,

Verb.	1 Fut.	1 Aor. Act.	1 Aor. Mid.
μένω,	μεν-έω,	ἔ-μειν-α,	ἐ-μειν-άμην.
τείνω,	τεν-έω,	ἔ-τειν-α,	ἐ-τειν-άμην.
φαίνω,	φαν-έω,	ἔ-φᾶν-α,	ἐ-φᾶν-άμην.

Rem. The Attics often change ᾱ into η; as, ἔφηνα, ἐφηνάμην.

3. The *Perfect* and *Pluperfect* Active, and all the Passive Voice, except the Present and Imperfect, add the *Tense-endings* to the *Second* root; as,

Verb.	2. R.	Perf. Act.	1 Fut. Pass.	1 Aor. P.	Perf. P.
σπείρω,	σπαρ-,	ἔ-σπαρ-κα,	σπαρ-θήσομαι,	ἐ-σπάρ-θην,	ἔ-σπαρ-μαι.
φαίνω,	φαν-,	πέ-φαγ-κα,	φαν-θήσομαι,	ἐ-φάν-θην,	πέ-φαμ-μαι.

Exc. Verbs in -μω form the Perfect and Pluperfect Active and the 1 Future, 1 Aorist, Perfect, and Pluperfect Passive, from the first root by interposing η before the Tense-endings; as,

Verb.	1 R.	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.
νέμω,	νέμ-,	νε-νέμ-η-κα,	νεμ-η-θήσομαι,	ἐ-νεμ-ήθην, &c.

So also βάλλω and μένω.

Note. The tenses which interpose η are probably formed regularly from obsolete forms in -έω; thus, ΝΕΜΕ'Ω, νεμήσω, νενέμηκα, &c.; but while the above tenses thus formed remained, the others have given place to the liquid forms now in use.

4. Dissyllables in *-είνω, -ίνω, -ύνω*, reject *ν* before a consonant; as,

Verb. 2 R.	Perf. A.	1 Fut. P.	1 Aor. P.	Perf. P.
τεἰνω,	*ταν-*,	*τέ-τα-κα*,	*τα-θήσομαι*,	*ἐ-τά-θην*,	*τέ-τα-μαι*, &c.
κρἰνω,	*κριν-*,	*κέ-κρι-κα*,	*κρι-θήσομαι*,	*ἐ-κρἰ-θην*,	*κέ-κρι-μαι*, &c.
θύνω,	*θυν-*,	*τέ-θυ-κα*,	*τυ-θήσ-ομαι*,	*ἐ-τύ-θην*,	*τέ-θυ-μαι*, &c.

Exc. But sometimes *κτεἰνω* and *πλύνω* retain *ν*.

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§ 98. OF CONTRACTED VERBS.

Verbs in *-άω, -έω* and *-όω* contract the concurrent vowels in the Present and Imperfect in all the voices, according to the general rules of contraction, § 38. See paradigm, § 222.

All the concurrences of vowels to be found in these verbs are the following; viz.

1. Verbs in	*-άω,*	*-άω,*	*-άε,*	*-άο,*	*-άη,*	*-άει,*	*-άῃ,*	*-άοι,*	*-άου,*	= 8.
contracted	*-ῶ,*	*-ᾶ,*	*-ῶ,*	*-ᾶ,*	*-ᾷ,*	*-ᾷ,*	*-ῷ,*	*-ῶ,*	
2. Verbs in	*-έω,*	*-έω,*	*-εε,*	*-έο,*	*-έη,*	*-έει,*	*-έῃ,*	*-έοι,*	*-έου,*	= 8.
contracted	*-ῶ,*	*-ει,*	*-οῦ,*	*-ῆ,*	*-εῖ,*	*-ῇ,*	*-οῖ,*	*-οῦ,*	
3. Verbs in	*-όω,*	*-όω,*	*-οε,*	*-όο,*	*-όη,*	*-όει,*	*-όῃ,*	*-όοι,*	*-όου,*	= 8.
contracted	*-ῶ,*	*-ου,*	*-οῦ,*	*-ῶ,*	*-οῖ,*	*-οῖ,*	*-οῖ,*	*-οῦ.*		

Obs. 1. Dissyllables in *-εω*, are contracted in the Imperative and Infinitive only. Thus we say, *πλέω, πλέομεν*, and not *πλῶ, πλοῦμεν*, but in the Imperative *πλέε* &c. is contracted *πλεῖ*, and in the Infinitive *πλέειν* is contracted *πλεῖν*.

Obs. 2. Four verbs in *-άω*, contract *αε* into *η*, and *αει* into *ᾳ*. These are *ζάω, πεινάω, διψάω*, and *χράομαι*; thus,

Indic. *ζάεις, ζάει, ζάετον, ἔζαες, ἔζαε*, &c. Inf. *ζάειν*.
contr. *ζῇς, ζῇ, ζῆτον, ἔζης, ἔζη*, „ *ζῆν*, &c.

And so of the others.

DORIC AND IONIC FORMS.

Obs. 3. The Dorics, who in other cases use *ᾱ* for *η*, in verbs make use of *η*, without *ι* subscript, instead of all contractions of *αει* and *εει*; as, *ὁρῆν* for *ὁρᾷν*; *κοσμῆν* for *κοσμεῖν*. Also, *αε* was usually contracted by them into *η*; as, *τολμῆτε* for *τολμάετε*.

The Ionic dialect often converts *α*, in verbs in *-άω*, into *ε*; as,

ὁρέω, ὁρέομεν, for *ὁράω, ὁράομεν*; *χρέεται* for *χράεται*.

HOMERIC FORM.

Obs. 4. The Epic writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as,

ὁρᾶειν, contr. ὁρᾶν, Poet. ὁράᾳν; ὁράω, contr. ὁρῶ, Poet. ὁρόω. Participle fem. ἠβάουσα, contr. ἠβῶσα, Poet. ἠβώωσα, &c.

This, from the frequency of its occurrence in Homer, is sometimes called the *Homeric form.*

Note. By a little attention to practice and applying the rules (§ 38.) to the preceding contractions, a paradigm of contract verbs is wholly unnecessary.

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§ 99. EXPLANATION OF THE FOLLOWING TABLE.

1. The tense-root in the Subjunctive, (being the same as in the indicative but without the augment) is to be prefixed to the "*Terminations*" in the optative, imperative, infinitive, and participles.

2. Whenever the accent (′) falls on the *termination* it is marked in the following table in its proper place. When it does not fall on the termination, its place will be the third syllable from the end of the word, if the last syllable be short, or the diphthong *αι*, which is considered short. But if the last syllable be long, the accent will be on the syllable next the last; as, τέτυφα, τετύφω, &c.

3. The *Second Future*, active and middle, having *ε* for the final letter of the tense-root, makes concurrent vowels, and is therefore to be contracted throughout like verbs in *-έω.* § 98. 2. See paradigm of φιλέω, § 222.

4. In the *Perfect* and *Pluperfect* passive, the characteristic *π* in all the moods is put with the termination, to show the changes it undergoes by the laws of euphony, when combined with the initial consonant of the termination. In combining the root in these moods with the termination, Rules 2, and 6, and 17 of § 6, must be observed. See also § 101. 10. But if the tables of terminations, § 92, and the method of forming the tenses, § 93, is thoroughly committed to memory and rendered familiar to the pupil by thorough drilling, it will hardly ever be necessary to take him into this table at all. The students under the author's care have not been required to commit the table of the verb for the last ten years.

5. The numbers 1, 2, 3, &c., to be found in the following table, refer to the same numbers, § 101.

N. B. By inspection of the table it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all except in the 1 aorist; attention to this will greatly lessen the labour of committing the verb to memory.

I. TABLE OF THE ACTIVE VOICE.

		INDICATIVE.				SUBJUNCTIVE.			
		Tense- *Root.*	*Terminations.*			*Root.**	*Terminations.*		
			1.	2.	3.		1.	2.	3.
Pres.	S.	τύπτ	-ω,	-εις,	-ει,	τύπτ	-ω,	-ῃς,	-ῃ,
	D.			-ετον,	-ετον,			-ητον,	-ητον,
	P.		-ομεν,	-ετε,	-ουσι.		-ωμεν,	-ητε,	-ωσι.
Imp.	S.	ἐ-τυπτ	-ον,	-ες,	-ε, 4 ‡	τύπτ	-ω,	-ῃς,	-ῃ,
	D.			-ετον,	-έτην,			-ητον,	-ητον,
	P.		-ομεν,	-ετε,	-ον.		-ωμεν,	-ητε,	-ωσι.
1 Fut.	S.	τύψ	-ω,	-εις,	-ει, 4	τύψ-	Wanting.		
	D.			-ετον,	-ετον,				
	P.		-ομεν,	-ετε,	-ουσι.				
2 Fut.	S.	τυπέ	-ω, †	-εις,	-ει,	τυπέ-	Wanting.		
	D.			-ετον,	-ετον,				
	P.		-ομεν,	-ετε,	-ουσι.				
1 Aor.	S.	ἐ-τυψ	-α,	-ας,	-ε, 4	τύψ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,	-άτην.			-ητον,	-ητον,
	P.		-αμεν,	-ατε,	-αν.		-ωμεν,	-ητε,	-ωσι.
2 Aor.	S.	ἐ-τυπ	-ον,	-ες,	-ε,	τύπ	-ω,	-ῃς,	-ῃ,
	D.			-ετον,	-έτην,			-ητον,	-ητον,
	P.		-ομεν,	-ετε,	-ον.		-ωμεν,	-ητε,	-ωσι.
Perf.	S.	τέ-τυφ	-α,	-ας,	-ε,	τε-τύφ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,	-ατον,			-ητον,	-ητον,
	P.		-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.
Plup.	S.	ἐ-τε-τύφ	-ειν	-εις,	-ει,	τε-τύφ	-ω,	-ῃς,	-ῃ,
	D.			-ειτον,	-είτην,			-ητον,	-ητον,
	P.		-ειμεν,	-ειτε,	-εισαν.		-ωμεν,	-ητε,	-ωσι.

* See § 99, 1. † See § 99. 3. ‡ See Note, p. 113.

TABLE OF THE ACTIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			*Terminations.*		*Term*	*Terminations.*		
	2.	3.	2.	3.		M.	F.	N.
-,	-οις, 1 *	-οι,	-ε,	-έτω,		N. -ων,	-ουσα,	-ον,
	-οιτον,	-οίτην,	-ετον,	-έτων,	-ειν, 3	G. -οντος,	-ούσης,	-οντος,
ειν,	-οιτε,	-οιεν.	-ετε,	-έτωσαν. 2		D. -οντι,	-ούσῃ,	-οντι, &c.
ι,	-οις,	-οι,	-ε,	-έτω,		N. -ων,	-ουσα,	-ον,
	-οιτον,	-οίτην,	-ετον,	-έτων,	-ειν.	G. -οντος,	-ούσης,	-οντος,
ειν,	-οιτε,	-οιεν.	-ετε,	-έτωσαν.		D. -οντι,	-ούσῃ,	-οντι, &c.
ι,	-οις,	-οι,				N. -ων,	-ουσα,	-ον,
	-οιτον,	-οίτην,	Wanting.		-ειν.	G. -οντος,	-ούσης,	-οντος,
ειν,	-οιτε,	-οιεν.				D. -οντι,	-ούσῃ,	-οντι, &c.
ι,	-οις,	-οι,				N. -ων,	-ουσα,	-ον,
	-οιτον,	-οίτην,	Wanting.		-ειν.	G. -οντος,	-ούσης,	-οντος,
ειν,	-οιτε,	-οιεν.				D. -οντι,	-ούσῃ,	-οντι, &c.
ι,	-αις,	-αι,	-ον,	-άτω,		N. -ας,	-ασα,	-αν,
	-αιτον,	-αίτην,	-ατον,	-άτων,	-αι.	G. -αντος,	-άσης,	-αντος,
ειν,	-αιτε,	-αιεν.	-ατε,	-άτωσαν.		D. -αντι,	-άσῃ,	-αντι, &c.
ι,	-οις,	-οι,	-ε,	-έτω,		N. -ών,	-οῦσα,	-όν,
	-οιτον,	-οίτην.	-ετον,	-έτων,	-εῖν,	G. -όντος,	-ούσης,	-όντος,
ειν,	-οιτε,	-οιεν.	-ετε,	-έτωσαν.		D. -όντι,	-ούσῃ,	-όντι, &c.
ι,	-οις,	-οι,	-ε,	-έτω,		N. -ώς,	-ῦα,	-ός,
	-οιτον,	-οίτην,	-ετον,	-έτων,	-έναι.	G. -ότος,	-ύας.	-ότος,
ειν,	-οιτε,	-οιεν.	-ετε,	-έτωσαν.		D. -ότι,	-ύᾳ,	-ότι, &c.
ι,	-οις,	-οι,	-ε,	-έτω,		N. -ώς,	-ῦα,	-ός,
	-οιτον,	-οίτην,	-ετον,	-έτων,	-έναι.	G. -ότος,	-ύας,	-ότος,
ειν,	-οιτε,	-οιεν.	-ετε,	-έτωσαν.		D. -ότι,	-ύᾳ,	-ότι, &c.

Note. The numbers 1, 2, 3, &c., in these tables, refer to the paraphs with these numbers prefixed § 101.

II. TABLE OF THE MIDDLE VOICE.

		INDICATIVE.				SUBJUNCTIVE.			
		Tense-Root.	*Terminations.*			*Root.**	*Terminations.*		
			1.	2.	3.		1.	2.	3.
Pres.	S.	τυπτ	-ομαι,	-ῃ, ϑ ‡	-εται,	τυπτ	-ωμαι,	-ῃ,	-ηται,
	D.		-ὁμεθον,	-εσθον,	-εσθον,		-ώμεθον,	-ησθον,	-ησθην,
	P.		-ὁμεθα,	-εσθε,	-ονται.		-ώμεθα,	-ησθε,	-ωνται.
Imp.	S.	ἐ-τυπτ	-ὁμην,	-ου, ϑ ‡	-ετο,	τύπτ	-ωμαι,	-ῃ,	-ηται,
	D.		-ὁμεθον,	-εσθον,	-έσθην,		-ώμεθον,	-ησθον,	-ησθον,
	P.		-ὁμεθα,	-εσθε,	-οντο.		-ώμεθα,	-ησθε,	-ωνται.
1 Fut.	S.	τυψ	-ομαι,	-ῃ,	-εται,	τυψ-	Wanting.		
	D.		-ὁμεθον,	-εσθον,	-εσθον,				
	P.		-ὁμεθα,	-εσθε,	-ονται.				
2 Fut.	S.	τυπε	-ομαι, †	-ῃ,	-εται,	τυπε-	Wanting.		
	D.		-ὁμεθον,	-εσθον,	-εσθον,				
	P.		-ὁμεθα,	-εσθε,	-ονται.				
1 Aor.	S.	ἐ-τυψ	-ἁμην,	-ω,	-ατο,	τυψ	-ωμαι,	-ῃ,	-ηται,
	D.		-ἁμεθον,	-ασθον,	-ἀσθην,		-ώμεθον,	-ησθον,	-ησθον,
	P.		-ἁμεθα,	-ασθε,	-αντο.		-ώμεθα,	-ησθε,	-ωνται.
2 Aor.	S.	ἐ-τυπ	-ὁμην,	-ου, ϑ	-ετο,	τυπ	-ωμαι,	-ῃ,	-ηται,
	D.		-ὁμεθον,	-εσθον,	-έσθην,		-ώμεθον,	-ησθον,	-ησθον,
	P.		-ὁμεθα,	-εσθε,	-οντο.		-ώμεθα,	-ησθε,	-ωνται.
Perf.	S.	τε-τυπ	-α,	-ας,	-ε,	τε-τύπ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,	-ατον,			-ητον,	-ητον,
	P.		-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.
Plup.	S.	ἐ-τε-τύπ	-ειν	-εις,	-ει,	τε-τύπ	-ω,	-ῃς,	-ῃ,
	D.			-ειτον,	-είτην,			-ητον,	-ητον,
	P.		-ειμεν,	-ειτε,	-εισαν.		-ωμεν,	-ητε,	-ωσι.

† See § 99, 3. * See § 99. 1. ‡ See Note, p. 113.

TABLE OF THE MIDDLE VOICE, CONTINUED.

OPTATIVE. *Terminations.* 2.	3.	IMPERATIVE. *Terminations.* 2.	3.	INF. *Term*	PARTICIPLES. *Terminations.* M.	F.	N.
-οιο, 8 †	-οιτο,	-ου, 8	-έσθω,		N. -όμενος,	-η,	-ον,
ν, -οισθον,	-οίσθην,	-εσθον,	-έσθων,	-εσθαι.	G. -ομένου,	-ης,	-ου,
ι, -οισθε,	-οιντο.	-εσθε,	-έσθωσαν.		D. -ομένῳ,	-ῃ,	-ῳ.
-οιο,	-οιτο,	-ου,	-έσθω,		N. -όμενος,	-η,	-ον,
ν, -οισθον,	-οίσθην,	-εσθον,	-έσθων,	-εσθαι.	G. -ομένου,	-ης,	-ου,
ι, -οισθε,	-οιντο.	-εσθε,	-έσθωσαν.		D. -ομένῳ,	-ῃ,	-ῳ.
-οιο,	-οιτο,	Wanting.		-εσθαι.	N. -όμενος,	-η,	-ον,
ν, -οισθον,	-οίσθην,				G. -ομένου,	-ης,	-ου,
ι, -οισθε,	-οιντο.				D. -ομένῳ,	-ῃ,	-ῳ.
-οιο,	-οιτο,	Wanting.		-εσθαι.	N. -όμενος,	-η,	-ον,
ν, -οισθον,	-οίσθην,				G. -ομένου,	-ης,	-ου,
ι, -οισθε,	-οιντο.				D. -ομένῳ,	-ῃ,	-ῳ.
-αιο,	-αιτο,	-αι,	-άσθω,		N. -άμενος,	-η,	-ον,
ν, -αισθον,	-αίσθην,	-ασθον,	-άσθων,	-ασθαι.	G. -αμένου,	-ης,	-ου,
ι, -αισθε,	-αιντο.	-ασθε,	-άσθωσαν.		D. -αμένῳ,	-ῃ,	-ῳ.
-οιο,	-οιτο,	-ου, 8	-έσθω,		N. -όμενος,	-η,	-ον,
ν, -οισθον,	-οίσθην,	-εσθον,	-έσθων,	-έσθαι.	G. -ομένου,	-ης,	-ου,
ι, -οισθε,	-οιντο.	-εσθε,	-έσθωσαν.		D. -ομένῳ,	-ῃ,	-ῳ.
-οις,	-οι,	-ε,	-έτω,		N. -ώς,	-ῦῖα,	-ός,
-οιτον,	-οίτην,	-στον,	-έτων,	-έναι.	G. -ότος,	-υίας,	-ότος,
-οιτε,	-οιεν.	-στε,	-έτωσαν.		D. -οτι,	-υίᾳ,	-ότι.
-οις,	-οι,	-ε,	-έτω,		N. -ώς,	-ῦῖα,	-ός,
-οιτον,	-οίτην,	-στον,	-έτων,	-έναι.	G. -ότος,	-υίας,	-ότος,
-οιτε,	-οιεν.	-στε,	-έτωσαν.		D. -ότι,	-υίᾳ,	-ότι.

† See Note, p. 113.

III. TABLE OF THE PASSIVE VOICE.

		INDICATIVE.			SUBJUNCTIVE.		
Tense		*Root.* *Terminations.*			*Root.** *Terminations.*		
		1.	2.	3.	1.	2.	3.
Pres.	S.	τυπτ -ομαι,	-η,	-εται,	τυπτ -ωμαι,	-η,	-ηται,
	D.	-ομεθον,	-εσθον,	-εσθον,	-ώμεθον,	-ησθον,	-ησθον,
	P.	-ομεθα,	-εσθε,	-ονται.	-ώμεθα,	-ησθε,	-ωνται.
Imp.	S.	ἐ-τυπτ-ομην,	-ου,	-ετο,	τυπτ -ωμαι,	-η,	-ηται,
	D.	-ομεθον,	-εσθον,	-έσθην,	-ώμεθον,	-ησθον,	-ησθον,
	P.	-ομεθα,	-εσθε,	-οντο.	-ώμεθα,	-ησθε,	-ωνται.
1 Fut.	S.	τυφθήσ-ομαι,	-η.	-εται,	τυφθήσ-	Wanting.	
	D.	-ομεθον,	-εσθον,	-εσθον,			
	P.	-ομεθα,	-εσθε,	-ονται.			
2 Fut.	S.	τυπήσ -ομαι,	-η,	-εται,	τυπήσ-	Wanting.	
	D.	-ομεθον,	-εσθην,	-εσθον,			
	P.	-ομεθα,	-εσθε,	-ονται.			
1 Aor.	S.	ἐ-τύφθ ην,	-ης,	-η,	τύφθ -ω,	-ης,	-η,
	D.		-ητον,	-ήτην,		-ητον,	-ητον,
	P.	-ημεν,	-ητε,	-ησαν.	-ωμεν,	-ητε,	-ωσι.
2 Aor.	S.	ἐ-τύπ -ην,	-ης,	-η,	τύπ -ω,	-ης,	-η,
	D.		-ητον,	-ήτην,		-ητον,	-ητον,
	P.	-ημεν,	-ητε,	-ησαν.	-ωμεν,	-ητε,	-ωσι.
Perf.†	S.	τε-τύ -μμαι,	-ψαι,	-πται, 10.‡	τε-τυ -μμένος ὦ,	ἦς,	ἦ,
	D.	-μμεθον,	-φθον,	-φθον,	-μμένω	ἦτον,	ἦτον,
	P.	-μμεθα,	-φθε,	-μμένοι εἰσί. 12.	-μμένοι ὦμεν,	ἦτε,	ὦσι.
Plup.†	S.	ἐ-τε-τύ-μμην,	-ψο,	-πτ∩,	τε-τυ -μμένος ὦ,	ἦς,	ἦ,
	D.	-μμεθον,	-φθον,	-φθην,	-μμένω	ἦτον,	ἦτον,
	P.	-μμεθα,	-φθε,	-μμένοι ἦσαν.	-μμένοι ὦμεν,	ἦτε,	ὦσι.
P.P.F.	S.	τε-τύψ-ομαι,	-η,	-εται,	τε-τυψ-	Wanting.	
	D.	-ομεθον,	-εσθον,	-εσθον,			
	P	-ομεθα,	-εσθε,	-ονται.			

† See § 99, 4. also § 101. 10. * § 99. 1. ‡ See Note, p. 113.

ABLE OF THE PASSIVE VOICE, CONTINUED.

PTATIVE.	IMPERATIVE.	INF.	PARTICIPLES.
rminations.	*Terminations.*	*Term*	*Terminations.*
2. 3.	2. 3.		M. F. N.
ιο, -οιτο,	-ου, -έσθω,		N. -όμενος, -η, -ον,
ισθον, -οίσθην,	-εσθον, -έσθων,	-εσθαι.	G. -ομένου, -ης, -ου,
ισθε, -οιντο.	-εσθε, -έσθωσαν.		D. -ομένῳ, -ῃ, -ῳ.
ιο, -οιτο,	-ου, -έσθω,		N. -όμενος, -η, -ον,
ισθον, -οίσθην,	-εσθον, -έσθων,	-εσθαι.	G. -ομένου, -ης, -ου,
ισθε, -οιντο.	-εσθε, -έσθωσαν.		D. -ομένῳ, -ῃ, -ῳ.
ιο, -οιτο,			N. -όμενος, -η, -ον,
ισθον, -οίσθην,	Wantng.	-εσθαι.	G. -ομένου, -ης, -ου,
ισθε, -οιντο.			D. -ομένῳ, -ῃ, -ῳ.
ιο, -οιτο,			N. -όμενος, -η, -ον,
ισθον, -οίσθην,	Wanting.	-εσθαι.	G. -ομένου, -ης, -ου,
ισθε, -οιντο.			D. -ομένῳ, -ῃ, -ῳ.
ίης, -είη,	-ητι, -ήτω,		N. -είς, -εῖσα, -έν,
ίητον, -ειήτην,	-ητον, -ήτων,	-ήναι.	G. -έντος, -είσης, -έντος,
ίητε, -είησαν.	-ητε, -ήτωσαν.		D. -έντι, -είσῃ, -έντι.
ίης, -είη,	-ηθι, -ήτω,		N. -είς, -εῖσα, -έν,
ίητον, -ειήτην,	-ητον, -ήτων,	-ῆναι.	G. -έντος, -είσης, -έντος,
ίητε, -είησαν.	-ητε, -ήτωσαν.		D. -έντι, -είσῃ, -έντι.
ν, εἴης, εἴη, ‖ ‡	-ψο, -φθω, †		N. -μένος, -η, -ον,
εἴητον, εἰήτην,	-φθον, -φθων,	-φθαι.	G. -μένου, -ης, -ου,
ιεν, εἴητε, εἴησαν.	-φθε, -φθωσαν.		D. -μένῳ, -ῃ, -ῳ.
ν, εἴης, εἴη,	-ψο, -φθω,		N. -μένος, -η, -ον,
εἴητον, εἰήτην,	-φθον, -φθων,	-φθαι.	G. -μένου, -ης, -ου,
ιεν, εἴητε, εἴησαν.	-φθε, -φθωσαν.		D. -μένῳ, -ῃ, -ῳ.
ιο, -οιτο,			N. -όμενος, -η, -ον,
ισθον, -οίσθην,	Wanting.	-εσθαι.	G. -ομένου, -ης, -ου,
ισθε, -οιντο.			D. -ομένῳ, -ῃ, -ῳ.

† See § 99. 4 ‡ See Note, p. 113.

§ 101. OBSERVATIONS ON THE THREE VOICES.

The following Observations are designed to point out more particularly, certain changes in the terminations of these parts which frequently occur, and which, without explanation, might perplex and retard the student in his progress. Farther information respecting these and other changes will be found in the table of *dialects* which follows.

ACTIVE VOICE.

OPTATIVE.

1. In the *optative mood*, instead of the usual terminations *-οιμι, -οις, -οι*, &c. the Attic dialect has the following:

Sing.	Dual.	Plur.
-οιην, -οιης, -οιη;	*-οιητον, -οιήτην*;	*-οιημεν, -οιητε, -οιησαν.*

This form is also used by Ionic and Doric writers.

In the optative of the 1 aor. active, instead of the common termination *-αιμι, -αις, -αι*, &c. the Æolic has as follows,

Sing.	Dual.	Plur.
-ειαν, -ειας, -ειε;	*-ειατον, -ειάτην*;	*-ειαμεν, -ειατε, -ειαν.*

The Attics, as well as the Ionians and Dorians, use this form in the 2d and 3d pers. sing. and in the 3d pers. plural.

IMPERATIVE.

2. In the 3d pers. plur. of the *imperative*, in Attic writers, the termination *-όντων* is more common than *-έτωσαν*; thus, in the pres. *τυπτόντων* for *τυπτέτωσαν*. For other varieties, see Table of Dialects, § 102. This form is also met with in Doric writers

INFINITIVE.

3. The infinitive, in the ancient dialects, ended in *-έμεναι*. It was changed, in the Ionic, into *-εμεν*; and afterwards, the *μ* being rejected, was contracted by the Attics into *-ειν*.

IMPERFECT, 1 FUTURE, AND AORISTS.

4. The Æolians and Dorians use a peculiar form of the imperfect and first and second aorists, which is made by adding the syllable *-σκον*, to the usual form of the 2d pers. sing. and then inflecting them like the imperfect; thus, instead of *ἔτυπτ-ον, -ες, -ε*, &c.; it makes *ἐτύπτεσκ-ον, -ες, -ε*, &c.; in the 1 aor. *ἐτύ-*

ψασκ-ον, *-ες*, *-ε*, &c., and in the 2d aor. *ἐτύπεσκ-ον*, *.ες*, *-ε*, &c. Hence the same tenses in the middle voice, and the imperfect, in the passive, make *ἐτυπτέσκ-ομεν*, *-ου*, *-ετο*, 3d pl. *-οντο*, &c.

Obs. 1. But before the terminations *-κον*, *-κες*, *-κε*, &c. in contracted verbs, diphthongs reject the subjunctive vowel, and in verbs in *μι* the long vowels are changed into their own short ones; as, 2 sing. *ἐποιεῖς*, *ἐπολεσκον*; *ἐτίθης*, *ἐτίθεσκον*, &c.

Obs. 2. This form is used only in the indicative mood; it usually rejects the augment, and is scarcely to be found, except in the singular number and 3d person plural. It is used only to express *repeated* action.

The 1 *Future* in the dialects has the following varieties:

(1.) The Attics often reject *σ* from *-άσω*, *-έσω*, *-ίσω*, *-όσω*, contracting the remaining vowels when that can be done; as, *ἐλάσω*, *I will drive*; *ἐλάω*, contr. *ἐλῶ*; *ἐλάσεις*, *ἐλάεις*, contr. *ἐλᾷς*, &c. So *καλῶ* for *καλέσω*, *I will call*; *οἰκτίω* for *οἰκτίσω*, *I will pity*; in the middle voice *ὀμοῦμαι* for *ὀμόσομαι*.

(2.) Attic futures in *ίω* are not contracted, but inflected like the 2d future.

(3.) *Σ* is sometimes elided from the 1st future of pure verbs, especially among the poets, even when *-σω* is preceded by a long vowel or diphthong; as, pres. *χέω*, 1st fut. *χεύσω*, or *χεύω*.

(4.) For *-σω*, the Doric termination is *-ξω*; as, *γελάξω* for *γελάσω*.

(5.) Verbs in *-μω*, *-νω*, have the first future Ionic in *-έω* uncontracted; (see § 102.) as, *νεμέω* for *νεμῶ*; *μενέω* for *μενῶ*.

(6.) Verbs in *-ρω*, in Homer, commonly insert *σ*; as, *ὄρσω* for *ὀρῶ*, *I will excite*; sometimes also verbs in *-λω*; as, *ἔλσω* from *ἔλω*; *κέλσω* from *κέλλω*.

(7.) The Attic and Ionic termination, particularly of liquid verbs, is often *-ήσω*; as, *βαλλήσω* for *βαλῶ*, *I will cast*; *χαιρήσω* for *χαρῶ*, *I will rejoice*.

In mutes, *τυπτήσω* for *τύψω*, *I will strike*.

PERFECT INDICATIVE.

5. Some verbs suffer a syncope in the perfect; thus,

καλέω, *I call*;	*καλήσω*,	*κεκάληκα*,	*κέκληκα*.
In like manner,		*δεδέμηκα*,	*δέδμηκα*.
		κεκάμηκα,	*κέκμηκα*, &c.

Some perfects in *-ηκα*, from verbs in *άω*, strike out *κ* before *α*, and (except in the participles) change *η* into *α*; thus,

from *βάω*,	*βέβηκα*,	*βέβαα*.
from *τλάω*,	*τέτληκα*,	*τέτλαα*, &c.

Of the vowels thus brought together, the latter is sometimes rejected; as,

βεβήκαμεν,	*βεβάαμεν*,	by syncope *βέβαμεν*.
τετλήκεναι,	*τετλάεναι*,	by syncope *τέτλαναι*.

In other verbs the Attics sometimes change *ε* into *ο*; thus,

τρέπω, *I turn*; *τρέψω*, *τέτροφα*.

A similar change has taken place in the Iono-Doric *λέλογχα*, from (*λήχω*), *λάγχω* (*λαγχάνω*), analogous to *λήβω*, *λάμβω*, *λαμβάνω*. Thus also *πέποσχε* is found for *πέπασχε*.

PERFECT SUBJUNCTIVE, &c.

6. The subjunctive and optative of the perfect are sometimes made by a periphrasis of the perf. participle and the verb *εἰμί*, *I am*; thus, subj. *τετυφὼς ὦ, ἦς, ἦ, τετυφότε ἦιον*, &c; opt. *τετυφὼς εἴην, εἴης, εἴη*. And sometimes the indicative; as, *τετυφὼς ἔσομαι*, *I shall have struck*.

PERFECT PARTICIPLE.

7. The participles sometimes change *η* into *α*, and sometimes not.

In either case, by a syncope of the former vowel, *ηώς* and *αώς* are changed into *-ώς*, which remains also in the neuter; and the feminine, which otherwise ends in *υῖα*, becomes *ῶσα*, and in the oblique cases of the masculine and neuter *ω* is retained; thus,

Uncontracted.				Contracted.			
βεβηκὼς,	*βεβα-ώς*,	*-υῖα*,	*-ός*,	*βεβ-ώς*,	*-ῶσα*, *-ώς*, G.		*-ῶτος*.
τεθνηκὼς,	*τεθνη-ώς*,	*-υῖα*,	*-ός*,	*τεθν-ώς*,	*-ῶσα*, *-ώς*, ,,		*-ῶτος*.
ἑστηκὼς,	*ἑστη-ώς*,	*-υῖα*,	*-ός*,	*ἑστ-ώς*,	*-ῶσα*, *-ώς*, ,,		*-ῶτος*.
or,							
ἑστακὼς,	*ἑστα-ώς*,	*-υῖα*,	*-ός*,				

The Ionics and Attics insert *ε* before *-ως*; thus, *ἑστε-ώς*, *-εῶσα*, *-εώς*, G. *-ῶτος*. But in the poets the ordinary terminations frequently remain after the contraction; as, *-ἑστε-ώς*, *-υῖα*, *-ός*, G. *ἑστε -ότος*, &c.

The perfects in which these changes most frequently occur

are *τέτληκα*, *τέθνηκα*, *βέβηκα*, *ἕστηκα*; and in these the regular form is more common in the singular, and the contracted form in the dual and plural.

MIDDLE AND PASSIVE.

2d PERSON SINGULAR.

8. The 2d pers. singular present indicative originally ended in *-εσαι*. In the Ionic dialect, the *σ* being rejected, it became *-εαι*, by diæresis *-εαϊ*, and was afterwards contracted into *η*; (§ 38. R. III.) sometimes by the Attics into *-ει*. In the same manner, in other moods and tenses. In the subj. *-ησαι* became *-ηαι*, and then *-η*. In the imp, the indic. imperf. and 2 Aor. *-εσο* became *-ε*ο, contr. *-ου*; and in the 1 aor. mid. *-ασο* became *-αο*, contr. *-ω*. In like manner, in the 2d sing. of the optative, *οισο* became *οιο*, and, being incapable of farther change by contraction, remains in this form.

IMPERATIVE, 3d PLURAL.

9. In the third pers. plur. of the imperative, the Ionic, Doric, and especially the Attic writers, use the termination *-ων* instead of *-ωσαν*; thus, *τυπτέσθων* for *τυπτέσθωσαν*. See Table of Dialects, § 102.

PERFECT AND PLUPERFECT PASSIVE.

10. The terminations of the perfect and pluperfect passive, cannot be correctly represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various changes, according to the laws of Euphony, (§ 6.) which causes an apparent, but not a real variety in the terminations of these tenses. For the terminations alone, see § 92. III.

(1.) The terminations preceded by a *π*-mute, as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.

S. *τέτυμμαι*,	§ 6. *τέτυψαι*,	§ 6. 6.	*τέτυπται*,
D. *τετύμμεθον*,	do. *τέτυφθον*,	§ 6. 2. & 17.	*τέτυφθον*,
P. *τετύμμεθα*,	do. *τέτυφθε*,	do.	*τετυμμένοι εἰσί*.

(2.) Preceded by a *κ*-mute, they combine as follows:

λέλεγμαι,	*λέλεξαι*,	§ 6. 7.	*λέλεκται*, § 6. 2.
λελέγμεθον,	*λέλεχθον*,	§ 6. 7. & 17.	*λέλεχθον*,
λελέγμεθα,	*λέλεχθε*,	do.	λελεγμένοι εἰσί.

(3.) A τ-mute before a consonant in the passive voice, is changed into σ, and combines with the terminations of the perfect and pluperfect without change, except where the termination begins with σ, in which case one σ must be dropped. (§ 6. 17. *Obs.* 9.)

(4.) In the first person, the Attics change the characteristic ν before μ into σ; as, *πέφασμαι, πεφάσμεθον, πεφάσμεθα*; for *πέφαμμαι, πεφάμμεθον, πεφάμμεθα.*

SUBJUNCTIVE AND OPTATIVE OF PERF. PASS.

11. If the termination in the perf. and pluperf. passive is preceded by a vowel, the circumlocution in the 3d pers. plur. and in the subjunctive and optative moods, as exhibited in the paradigm, becomes unnecessary; thus, in the 3d pers. plur. of the indicative, instead of *πεφιλημένοι εἰσί, πεφίληνται* is used. But

Obs. 3. In the *Subjunctive*, the vowel preceding the termination is dropped, and the terminations of the present subj. annexed; thus, perf. *πεφιλη-μαι*, subj. *πεφιλῶμαι, -ῇς, -ῆται*, &c.; perf. *κέκριμαι*; subj. *κεκρ-ῶμαι, -ῇ -ῆται.*

Exc. But verbs in *-όω*, frequently retain ω, as a mood-vowel, through all the numbers and persons; as, *δεδηλῶμαι, -ῷς, -ῶται*, &c.

Obs. 4. The *Optative* adds the terminations *-μην, -ο*, (viz. from *σο*,) *-το*, to the characteristic of the tense, with *ι* interposed after *α*, and subscribed with *η* or *ω*; thus,

κεκρί-μην,	*κέκρι-ο*,	*κέκρι-το*, &c.
λελύ-μην,	*λέλυ-ο*,	*λέλυ-το*, &c.
ἔκταί-μην,	*ἔκταιο*,	*ἔκταιτο.*
πεφιλή-μην,	*πεφίλῃ-ο*,	*πεφίλῃ-το.*
δεδηλώ-μην,	*δεδήλῳ-ο*,	*δεδήλῳ-το.*

Note. Both in the subjunctive and optative, however, these forms are but seldom used, the circumlocution being generally preferred.

IONIC AND DORIC FORMS.

12. In the Ionic and Doric dialects, *ν* before *-ται* and *-το*, in terminations of these tenses in the 3d pers. plur. is changed into *α*, so that *-νται* becomes *-αται*, and *-ντο, -ατο*; thus, *λέλυνται* becomes *λελύαται*; *λέλυντο, λελύατο*, &c.

Obs. 5. A π-mute or a κ-mute before *-αται* and *-ατο*, for *-νται* and *-ντο*, is changed into its own aspirate; as, *τετύφ-αται, λελέχ-αται*, for *τετύπ-νται, λελέγ-νται*, &c.

Obs. 6. As the circumlocution τετυμμένοι εἰσὶ is used to avoid the cacophony of the regular termination, τέτυφνται, this being removed by the change of ν into α, the circumlocution in the indicative, of all such verbs, becomes unnecessary. Thus, τετυμμένοι εἰσί, is changed into τετύφαται; λελεγμένοι εἰσί, into λελέχαται, &c.

Obs. 7. If σ (changed from a τ-mute, § 94. R. 2,) precede the termination, it is changed into δ or θ before -αται and -ατο; thus, σκευάζω, perf. ἐσκεύασμαι; 3 pers. pl. Ionic ἐσκευάδαται; πλήθω, perf. pass. πέπλησμαι, 3 pers. pl. πεπλήθαται for πεπλησμένοι εἰσί.

Obs. 8. In pure verbs, η or ει before -μαι is usually changed into ε before the Ionic -αται and -ατο; thus, πεφιλ-ηνται and -ηντο are usually changed into πεφιλ-έαται and -έατο. In like manner, α before -αται and -ατο is changed into ε to avoid the duplication of the α; thus, ἀναπέτανται, from ἀναπετάω, becomes ἀναπετέαται.

Obs. 9. In like manner, ν before the termination -το, seldom before -ται, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into α; thus, for τύπτοιντο we have τυπτοίατο; for γένοιντο, γενοίατο, &c. So also in verbs in μι; as, τιθέαται for τίθενται; ἱστέαται for ἵστανται. In these forms α and ο before ν are usually changed into ε; as, ἐβουλέατο for ἐβούλοντο, &c.

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§ 102. DIALECTS OF VERBS IN ω and μι.

A principal difficulty in learning Greek, arises from the variety of terminations in verbs, according to the different dialects. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the *final* syllables, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong; as, τυπῶ, I. τυπέω, P. τυπείω. So φυγ-εῖν, I. φυγ-έειν; βό-ωσι, I. βο-όωσι; ὀρ-ᾷς, I. ορ-άᾳς. But as this does not affect the inflexion of the final syllable, it is not noticed in the table. § 98. *Obs.* 4.

These moods and tenses of the middle and passive voices, which agree *in termination* with the active, and are not here

specified, are subject to similar changes in the different dialects with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in -μι; so that this table is *general*, applying to the terminations here specified, whether they belong to verbs in -ω or -μι. The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see § 101 throughout.

A Table exhibiting the most usual Dialects of the terminations of Greek Verbs.

I. ACTIVE VOICE.

FINITE MOODS.

SINGULAR.

1 *Pers.*	-ημι,	Æ. -εμμι; D. -ειμι and (if from -αω) -αμι; as, τιθ-εμμι for -ημι; ἱστ-αμι for ἱστ-ημι.
	-ειν,	I. -εα, D. A. -η; as, ἐκεχήν-η for -ειν.
	-οῖμι,	A. -οιην, D. -ώην; as, φιλ-οίην for -οῖμι.
	-ῷμι,	A. -ώην; as, τιμ-ώην for -ῷμι.
	-οιην,	A. -ώην; as, διδ-ώην for διδ-οίην.
		And so on through all the persons.
2 *Pers.*	-εις,	D. -ες, Æ. -ης; as, ἀμέλ-ες for -εις.
	-ας, -ης,	A. -ασθα, -ησθα; as, ἔφ-ησθα for -ῃς; οἶδ-ασθα, contr. οἶσθα for οἶδας.
	-αις,	Æ. A. -εις; as, τύψ-εις, for -αις.
	-ᾷς,	A. D. -ῃς; as, φοιτ-ῇς, for -ᾷς.
3 *Pers.*	-ει, *pres.*	D. -ε, Æ. -η; as, τύπτ-η for -ει.
	-ει, *plup.*	A. -η, I. -εε; as, ἐτετύφ-η for -ει.
	-αι,	Æ. A. -ειε; as, τύψ-ειε for -αι.
	-ῃ,	I. -ῃσι; as, τύπτ-ῃσι for -ῃ.
	-ᾶ, -ᾷ,	D. -ῆ, -ῇ; as, δῳ-ῇ for -ᾷ.
	-σι,	D. -τι; as, τιθη-τι for -σι.

PLURAL.

1 *Pers.*	-μεν,	D. -μες; as, τύπτο-μες for -μεν; τυψ-οῦμες or -εῦμες for -ομεν; φιλ-εῦμες for -οῦμεν; δηλ-οῦμες for -οῦμεν.
	-ημεν,	A. -μεν; as, τύφθει-μεν for τυφθῆ-ημεν

2 *Pers.* -ητε, A. -τε; as, τύφθει-τε for τυφθεί-ητε.

3 *Pers.* -σι, D. -ντι; as, ᾠδήκ-αντι for -ασι; ἔχ-ωντι for -ωσι; λέγ-οντι for λέγ-ουσι; τελ-εῦντι for -οῦσι; φιλ-οῦντι for -οῦσι; τίθ-εντι or -ηντι for -εῖσι; δίδ-ωντι for -οῦσι

B. into ν; as, τέτυφ-αν for -ασι.

-ᾶσι, -ῦσι, -εῖσι, I. -έασι, -ύασι, -έασι; as, δεικν-ύασι for -ῦσι; τιθ-έασι for -εῖσι.

-οῦσι, I. -ευσι; -όασι, D. -οῖσι; as, διδ-όασι for -οῦσι; φιλέ-οισι for -ουσι.

-ον, B. -οσαν; as, ἐσχάζ-οσαν for -ον.

-εσαν, -ησαν, -οσαν, -ωσαν, P. -εν, -αν, -ον, -ων; as, τίθ-εν for -εσαν; ἔδ-ον for -οσαν; ἔγν-ων for -ωσαν.

-εισαν, A. I. -εσαν; as, εἰλήφ-εσαν for -εισαν.

-ήκασι, -άκασι, Æ. A. -ᾶσι; as, τεθν-ᾶσι for -ήκασι.

-αιεν, Æ. A. -ειαν; as, τύψ-ειαν for -αιεν.

1.	2.	3.	3.	3.

-άτωσαν, -έτωσαν, -είτωσαν, -ότωσαν, -ούτωσαν, A. into

1.	2.	3.

-άντων, -όντων, -ούντων; as, τυψ-άντων for -άτωσαν; λεγ-όντων for -έτωσαν; λυπ-ούντων for -είτωσαν.

-άον, contr. -ῶν, } D. I. -εῦν; as, ἠγαπ-εῦν for -ῶν.
-έον, contr. -οῦν, }

INFINITIVE.

-ειν, -εναι, I. -έμεν, A. D. -έμεναι, -εῦν, Æ. -εν, -ῆν; as, ἐλθ-έμεναι for -ειν; ἀμέλγ-εν for -ειν; τίθ-εμεν and -έμεναι for -εναι.

-αι, A. D. -έμεναι; as, τυψ-έμεναι for -αι.

-ᾶν, A. D. -άμεναι, -ᾶν, Æ. -ην, -ης, -αις, as, ζᾶν for ζᾶν. (§ 98. *Obs.* 2.)

-οῦν, A. D. -όμεναι, E. -εῦν, -ῶν, Æ. -οῖς, -οῖν; as, ῥιγ-ῶν for -οῦν.

PARTICIPLES.

-οῦσα, D. -οῖσα, -εῦσα; as, ζατ-εῦσα for ζητ-οῦσα.

-ας, -ασα, -αν, D. -αις, -αισα, -αιν; as, ῥίψ-αις for -ας, &c.

-ηκ-ὼς, -ακ-ὼς, } -υῖα, -ὸς, A. -ὼς, -ῶσα, -ὼς; as, εστ-ὼς for -ηκὼς, § 101. 7. I. -εώς.

-ὼς, Æ. -ων; as, τετύφ-ων, G. -οντος, for -ως, -οτος.

II. MIDDLE AND PASSIVE.

FINITE MOODS.

SINGULAR.

1 *Pers.*	-ομαι,	1 f. D. -οῦμαι; as, τύψ-ουμαι for -ομαι.
	-οῦμαι,	D. -εῦμαι; as, μαθ-εῦμαι for οῦμαι.
	-μην,	D. -μαν; as, ἐτυπτό-μαν for -μην.
2 *Pers.*	-ῃ,	A. -ει, I. indic. -εαι, subj. -ηαι; as, βούλ-ει for -ῃ.
	-ου,	I. -εο, D. -ευ; as, μάχ-ευ for -ου.
	-ω,	I. -αο; as, ἐλύσ-αο for -ω.

PLURAL.

1 *Pers.*	-εθα,	D. -εσθα; as, ἰκόμ-εσθα for -εθα.
3 *Pers.*	-νται, -ένοι	εἰσὶ, I. -αται or -έαται; as, κέαται for κείνται; εἰρύ-αται for -νται; λελέχ-αται for -γμένοι εἰσὶ, (§ 101. 12.)
	-ντο, -ένοι	ἦσαν, I. -ατο or -έατο; as, πευθοί-ατο for -οιντο; ἐγεν-έατο for -οντο; ἐστάλ-ατο for -μένοι ἦσαν, (§ 101. 12.)
	-ησαν,	Æ. -εν; as, δυνηθεῖ-εν for -ησαν; ἔτυφθ-εν for -ησαν.
	-ωσαν,	A. I. D. -ων; as, λεξάσθ-ων for -ωσαν.

INFINITIVE.

-ῆναι, D. -ήμεναι, Æ. -ήμεν; as, λειφθ-ῆμεν for -ῆναι.

PARTICIPLES.

-ούμενος, D. Æ. -εύμενος; as, φιλ-εύμενος for -ούμενος.

§ 103. SECOND CONJUGATION.

3. Verbs of the second conjugation end in *μι*, and are formed from pure verbs of the first, as follows:

1. *-ω* is changed into *-μι*, and the short vowel before it is changed into its own long, or the doubtful vowel lengthened; thus,

From *σβέω* is formed *σβῆμι*, *I extinguish.*
γνόω „ *γνῶμι*, *I know.*
φάω „ *φημί*, *I say.*
κλύω „ *κλῦμι*, *I hear.*

2. Regular verbs in *-άω*, *-έω*, *-όω*, reduplicate the initial consonant with *ι* in the present and imperfect; thus,

From *δέω* is formed *δι-δημι*, *I bind.*
θέω *τι-θημι*, *I place.*
δόω *δίδωμι*, *I give.*
But *πλέω* makes *πίμπλημι*, *I fill.* (§ 6. 19.)

3. Verbs beginning with a vowel, prefix *ι*, which is called the *improper reduplication*; thus,

From *ἔω* is formed *ἴ-ημι*, *I go.*
ἕω *ἱ-ημι*, *I send.*

Obs. 1. Also verbs beginning with *στ* or *πτ* prefix *ι* with the aspirate; thus,

From *στάω* is formed *ἵ-στημι.*
πτάω „ *ἵ-πτημι.*

4. The reduplication is not used in verbs in *νυμι*, nor in those whose radical primitive has more than two syllables; thus,

From *κλύω* comes *κλῦμι*, *I hear.*
ἰσάω „ *ἴσημι*, *I know.*
ὀνέω „ *ὄνημι*, *I assert.*

Likewise some other verbs; as,

φάω *φημί*, *I say*, &c. (No. 1.)

Obs. 2. Some verbs which begin with a vowel repeat the

first syllable, after the manner of the Attic reduplication, § 90. 6; thus, ἄλημι and ἀλάλημι; ἄχημι and ἀκάχημι.

Obs. 3. Some pure verbs add *νυ* to the root before *-μι*, and some mute and liquid verbs add *νυ* in order to pass into *-μι*; as,

σκεδάω,	R. σκεδα-	σκεδά-νυ-μι.
δείκω,	δεικ-	δείκ-νυ-μι.
ἄρω,	ἀρ-	*ΑΡ-ΝΥ-ΜΙ*, ἄρ-νυ-μαι.

5. Verbs in *μι* have only three tenses of that form; viz. *Present*, *Imperfect*, and 2 *Aorist*. The other tenses are taken from the primitive in ω, and are of the first conjugation, § 110. Verbs in *-νμι* want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms in *-ίω*.

Obs. 4. Several verbs form only the 2d aor. according to this conjugation, § 85. *Obs.* 1.; in such cases verbs in *-άω* have the 2d aor. in *-ην*; as,

βαίνω	from	βάω,	Root βα.	2d aor.	ἔβην.
γιγνώσκω	,,	γνόω,	,, γνο-	,,	ἔγνων.
δύω		/ —	,, δυ-	,,	ἔδυν.

Obs. 5. Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active or neuter; such are *δύναμαι, I can; κεῖμαι, I lie; δίζημαι, I seek; οἴομαι, I think.*

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§ 104. OF THE ROOT AND AUGMENT.

1. The Root of verbs in *μι* has but one form, and is the same with the first root of the verb from which it is derived; thus, *ἵστημι* from *στάω*, R. *στα-*; *τίθημι* from *θέω*, R. *θε-*, &c.

2. In Verbs that reduplicate, (§ 103. 2.) the reduplication is prefixed to the root in the present and imperfect only.

3. The imperfect and 2d aorist are augmented in the same manner as in verbs of the first conjugation.

§ 105. OF THE TERMINATION OR FINAL LETTERS.

1. In the *first* conjugation the terminations consist of two parts, the mood-vowels and final letters, § 91. 2. In the *second* the mood-vowels are wanting and their place supplied by the last letter of the root, which sufficiently distinguishes the moods by the changes which it undergoes in combining with the final letters.

2. The *Final letters* in all verbs belonging to this conjugation are the same. They are divided into two classes, *Primary* and *Secondary*. The Primary belong to the present indicative only. The Secondary to the indicative of the imperfect and 2 aorist, and to the optative in all the tenses. They are joined immediately to the root, and so far as they can be separated from it, are as follows:

I. ACTIVE VOICE.

INDICATIVE MOOD.

PRIMARY TENSES.				SECONDARY TENSES.		
Sing.	-μι,	-σ,	-σι,	-ν,	-ς,	——,
Dual.	——,	-τον,	-τον,	——,	-τον,	-την,
Plur.	-μεν,	-τε,	-ντσι.	-μεν,	-τε,	-σαν.

IMPERATIVE.				INFINITIVE.
Sing.	——,	-θι,	-τω,	-ναι.
Dual.	——,	-τον,	-των,	PARTICIPLES.
Plur.	——,	-τε,	-τωσαν.	N. -ντς, -ντσα, -ντ, G. -ντος, &c.

II. MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

PRIMARY TENSES.				SECONDARY TENSES.		
Sing.	-μαι,	-σαι,	-ται,	-μην,	-σο,	-το.
Dual.	-μεθον,	-σθον,	-σθον,	-μεθον,	-σθον,	-σθην,
Plur.	-μεθα,	-σθε,	-νται.	-μεθα,	-σθε,	-ντο.

IMPERATIVE.				INFINITIVE.
Sing.	——,	-σο.	-σθω,	-σθαι.
Dual.	——,	-σθον,	-σθων,	PARTICIPLES.
Plur.	——,	-σθε,	-σθωσαν.	N. -μενος, -μένη, -μενον

§ 106. FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

In the present and imperfect through all the moods, prefix the Reduplication in verbs that reduplicate, and then—

1. *For the Indicative.*

RULE. Change the short vowel of the root into its own long* in the singular of the present and imperfect, and in all the numbers of the 2 Aorist, and then add the final letters. § 105. 2.; thus,

	PRESENT.			IMPERF.			2d AOR.		
S.	ἱστη-μι,	-ς,	-σι,	ἱστη-ν,	-ς,	—,	ἔστη-ν,	-ς,	—,
D.	ἱστα—,	-τον,	-τον,	ἱστα—,	-τον,	-την,	ἔστη—,	-τον,	-την,
P.	ἱστα-μεν,	-τε,	-σι.	ἱστα-μεν,	-τε,	-σαν.	ἔστη-μεν,	-τε,	-σαν.

Exc. 1. In the 2 aorist, τίθημι, δίδωμι, and ἵημι, have the long vowel in the singular only.

2. *For the Subjunctive.*

RULE. Change the final vowel of the root into the subjunctive terminations, -ω, -ῃς, -ῃ, &c. § 92. I.; thus,

ἵστημι, R. στα- Subj. Pres. ἱστ-ω, -ῃς, -ῃ; -ητον, -ητον, &c.
2 Aor. στ-ω, -ῃς, -ῃ; -ητον, -ητον, &c.

Exc. 2. But verbs in -ωμι retain ω through all the persons and numbers; as,

δίδωμι from δόω, R. δο, Subj. Pres. διδ-ῶ, -ῷς, -ῷ; -ῶτον, &c.
2 Aor. δ-ῶ, -ῷς, -ῷ; -ῶτον, &c.

3. *For the Optative.*

RULE. Change the final vowel of the root into its own diphthong, and add the secondary final letters with η prefixed; thus,

Pres. Imp. } ἱσταί-ην, -ης, -η, &c. τιθεί-ην, -ης, -η, &c. διδοί-ην, &c.
2 Aor. σταί-ην, -ης, -η, &c. θεί-ην, -ης, -η, &c. δοί-ην, &c.

* See § 96. N. B.

4. *For the Imperative.*

Rule. In the present and imperfect add the final letters to the root; but in the 2 Aor. change the short vowel into its own long; thus,

Pres. & Imp. ἱστα-θι, -τω, -τον, -των, -τε, -τωσαν.
2 Aor. στή-θι, -τω, -τον, &c.

Exc. 3. In the 2 Aorist, τίθημι, δίδωμι, and ἵημι, retain the short vowel and add -ς instead of -θι in the 2 pers. singular; as, θέ-ς, -τω, -τον, -των, &c.; δὸ-ς, -τω, -τον, -των, &c. So also σπῆμι, φρῆμι, and σχῆμι, in the Pres. and Imp. have σπὲς, φρὲς, σχὲς.

5. *For the Infinitive.*

Rule. In the Present and Imperfect add the final letters to the root, and in the 2 Aorist change the short vowel into its own long; thus,

Pres. and Imperf. ἱστά-ναι, 2. Aor. στῆ-ναι.

Exc. 4. In the 2 Aorist τίθημι and ἵημι change the short vowel of the root into ει, and δίδωμι, into ου; as,

θεῖ-ναι, εἶ-ναι, δοῦ-ναι.

6. *For the Participles.*

Rule. Add the final letters to the root, and then combine by the rules of Euphony, § 6. 18.; thus,

ἱστά-ντς,	-ντσα, -ν,	combined	ἱστ-άς,	-ᾶσα,	-ἀν.
τιθὲ-ντς,	-ντσα, -ν,	,,	τιθ-εἰς,	-εῖσα,	-ἐν
διδὸ-ντς,	-ντσα, -ν,	,,	διδ-οὺς,	-οῦσα,	-ὸν.
δεικνὺ-ντς,	-ντσα, -ν,	,,	δεικν-ὺς,	-ῦσα,	-ὺν.

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§ 107. FORMATION OF MOODS AND TENSES IN THE MIDDLE AND PASSIVE VOICE.

Prefix the reduplication in the present and imperfect in verbs that reduplicate, as in the active voice; and then, in all the tenses,—

1. *For the Indicative, Imperative, Infinitive, and Participles.*

RULE. Annex the final letters to the root, (§ 105. 2, 3.); as,

Indicative, ἱστα-μαι, -σαι, -ται, &c. Imp. ἱστά-μην, -σο, -το, &c.
Imperative, ἱστα-σο, -σθω, -σθον, σθων, &c.
Infinitive, ἱστα-σθαι.
Participles, ἱστά-μενος, -μένη, μενον.

2. *For the Subjunctive.*

RULE. Change the last letter of the root into the subjunctive terminations, -ῶμαι, -ῇ, -ῆται, &c § 92. II.; as,

ἱστημι, R. στα- Subj. Pr. & Imp. ἱστ-ῶμαι, -ῇ, -ῆται, &c.
2 Aor. στ-ῶμαι, -ῇ, -ῆται, &c.

Exc. Verbs in -ωμι retain ω through all the numbers and persons, as in the active; as,

δίδωμι, R. δο- Subj. Pr. & Imp. διδ-ῶμαι, -ῷ, -ῶται, &c.
2 Aor. δ-ῶμαι, -ῷ, -ῶται, &c.

3. *For the Optative.*

RULE. Change the last letter of the root into its own diphthong, and add the secondary final letters; as,

ἱστημι, R. στα- Opt. Pr. & Imp. ἱσταί-μην, -σο, -το, &c.
2 Aor. σταί-μην, -σο, -το, &c.

Obs. σ is usually rejected in the 2d pers. singular; making,

ἱσταί-μην, -ο, -το, &c. σταί-μην, -ο, -το, &c. § 109. 8.

N. B. As the root of verbs in -μι ends in α, ε, ο, or υ, these vowels combining with the final letters cause the *appearance* of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact *only one*. This can tend only to perplex and obscure the subject, and to impose unnecessary labour on the learner. If the changes which affect the root are carefully studied according to the preceding rules, § 106, 107, this conjugation will be found even more simple than the first. The following table will show that in whatever vowel the root end, still there is but one form of inflection.

§ 108. PARADIGM OF VERBS IN -*MI*.

ACTIVE VOICE.

PRESENT TENSE.

INDICATIVE MOOD, § 106. 1.

Sing.			Dual.		Plur.
ἱστη τιθη διδω δεικνυ	-μι,	-ς, -σι,	ἱστα τιθε διδο δεικνυ	-τον, -τον,	-μεν, -τε, (-ντσι[1])	ἱστασι. τιθεισι. διδουσι. δεικνυσι.

SUBJUNCTIVE, § 106. 2.

ἱστ τιθ	-ω̃,	-ῃ̃ς, -ῃ̃,	-ῆτον, -ῆτον,	-ω̃μεν,	-ῆτε,	-ω̃σι.
διδ	-ω̃,	-ῳ̃ς, -ῳ̃,	-ῶτον, -ῶτον,	-ω̃μεν,	-ῶτε,	-ῶσι.

OPTATIVE, § 106. 3.

ἱσταἰ τιθεἰ διδοἰ	-ην,	-ης, -η,	-ητον, -ήτην,	-ημεν,[2]	-ητε,	-ησαν.

IMPERATIVE, § 106. 4.

ἱστα -θι,[3] τιθε -τι,[4*] διδο -θι,[4] δεικνυ-θι,	-τω,	-τον,	-των,	-τε,	-τωσαν.[5]

INFINITIVE, § 106. 5.

ἱστά τιθέ διδό δεικνύ	-ναι,

PARTICIPLES, § 106. 6.

ἱστ-άς,	-ᾶσα,	-άν.
τιθ-εἰς,	-εῖσα,	-έν.
διδ-οὺς,	-οῦσα,	-όν.
δεικν-ὺς	-ῦσα,	-ύν.

IMPERFECT TENSE, § 109. 6.

INDICATIVE MOOD, § 106. 1.

Sing.			Dual.		Plur.
ἱστη ἐτιθη ἐδιδω ἐδεικνυ	-ν,	-ς, —,	ἱστα ἐτιθε ἐδιδο ἐδεικνυ	-τον,	-την,	-μεν, τε, -σαν.[7]

The other moods in the imperf. the same as in the present.

Note. The numbers 1, 2, 3, &c. refer to the same numbers in § 109.

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* § 6. *Obs.* 5.

PARADIGM OF VERBS IN *-MI.*

ACTIVE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 106. 1.

Sing.			Dual.		Plur.		
ἔστη ἔθη ἔδω	-ν, -ς,	—,	ἔστη, ἔθε, ἔδο,	-τον, -την,	-μεν,	-τε,	-σαν.[1]

SUBJUNCTIVE, § 106. 2.

στ θ	-ῶ, -ῇς, -ῇ,	-ῆτον, -ῆτον,	-ῶμεν,	-ῆτε,	-ῶσι.
δ	-ῶ, -ῷς, -ῷ,	-ῶτον, -ῶτον,	-ῶμεν,	-ῶτε,	-ῶσι.

OPTATIVE, § 106. 3.

σταί θεί δοί	-ην, -ης, -η,	-ητον, -ήτην,	-ημεν,	-ητε,	-ησαν.

IMPERATIVE, § 106 4.

στῆ-θι[3] θές -ς δός -ς	-τω,	-τον, -των,		-τε, -τωσαν.

INFINITIVE, § 106. 5.

στῆ θεῖ δοῖ	-ναι,

PARTICIPLES, § 106. 6.

στάς,	στᾶσα,	στάν.
θείς,	θεῖσα,	θέν.
δούς,	δοῦσα,	δόν.

Note 1. The numbers, 1, 2, 3, &c, refer to the same numbers in § 109.

Note 2. For the accents in these tables as in the tables of the first conjugation, See § 99. 2.

PARADIGM OF VERBS IN -*MI*.

MIDDLE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 107. 1.

Sing.	Dual.	Plural.
ἐστά ἐθέ ἐδό } -μην, -σο, -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

SUBJUNCTIVE, § 107. 2.

στ θ }	-ῶμαι, -ῇ, -ῆται,	-ώμεθον, -ῆσθον, &c.	-ώμεθα, -ῆσθε, -ῶνται.
δ	-ῶμαι, -ῷ, -ῶται,	-ώμεθον, -ῶσθον, &c.	-ώμεθα, -ῶσθε, -ῶνται.

OPTATIVE, § 107. 3.

σταί θεί δοί }	-μην, -ο, (σο[8]) -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

IMPERATIVE, § 107. 1.

στά θέ δό }	-σο,[9] -σθω,	-σθον, -σθων,	-σθε, -σθωσαν.

INFINITIVE, § 107. 1.

στά
θέ
δό } -σθαι.

PARTICIPLES, § 107. 1.

στά
θέ
δό } -μενος, -μένη, -μενον.

The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AOR. PASS. is wanting.

Note. For the other tenses of verbs in μι, see §§ 110 and 111, and for the dialects, § 102.

§ 109. OBSERVATIONS ON VERBS IN μι.

ACTIVE VOICE.

1. The final letters of the 3d pers. plur. are properly -ντσι; and these, combining with the preceding vowel, according to the rules of Euphony, (§ 6. 18.), become -ᾱσι, -εισι, -ουσι, -ῡσι, -ωσι.

2. In the optative, η is often dropped before the final letters of the plural, making

-αιμεν, -αιτε, -αιεν; -ειμεν, -ειτε, -ειεν; -οιμεν, -οιτε, -οιεν.

instead of

-αίημεν, -αίητε, -αίησαν; -είημεν, &c.

3. ἵστημι has sometimes ἵστη for ἵσταθι in the imperative; and in compounds στα is commonly used for στῆθι; thus, ἀνάστα for ἀναστήθι; παράστα for παραστῆθι, &c.

4. So also τίθημι, δίδωμι, and ἵημι, have sometimes τίθει, δίδου, ἵει, for τίθετι, δίδοθι, ἵεθι; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, τιθέω, imper. τίθεε, contr. τίθει.

5. As in verbs in -ω, (§ 101. 2.) so also in those in μι, -έντων is used for -ετωσαν in the imperative 3d pers. plural.

6. The primitive in -ω, with the reduplication, is sometimes used instead of the form in -μι in the present and imperfect; thus,

Present,

τιθέω, -έεις, -έει, contr. -ῶ, -εῖς, -εῖ, for τίθημι, -ης, -ησι, &c.
ἱστάω, -άεις, -άει, contr. -ῶ, -ᾷς, -ᾷ, for ἵστημι, -ης, -ησι, &c.

Imperfect,

ἐτίθεον, -εες, -εε, contr. -ουν, -εις, -ει, for ἐτίθην, -ης, -η, &c.

through all the moods.

7. The terminations -ασαν, -εσαν, &c. in the 3 pers. plur., are frequently shortened by syncope; as, ἵσταν for ἵστασαν; ἔτιθεν for ἐτίθεσαν; ἔβαν for ἔβησαν.

MIDDLE AND PASSIVE.

8. In the 2d pers. sing. of the *imperfect* indicative, mid. and pass. σ is often rejected, and the concurring vowels con-

tracted; thus, ἵστω for ἵστασο; τίθου for τίθεσο, &c. So in the *Indic. pres.* sometimes ἵστῃ for ἵστασαι. Also in the 2d pers. sing. of the *optative*, σ is rejected, but the vowels, being incapable of contraction, remain unchanged.

9. The same contraction takes place in the imperative; but in the 2d aor. θέσο is contracted into θοῦ only in compounds; as, παράθου, ὑπόθου, &c.

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§ 110. TENSES FORMED FROM THE PRIMITIVE.

Verbs in μι have only three tenses of that form; viz. the Present, Imperfect and 2d Aorist. All the other tenses are formed from the first root of the primitive, as in the first conjugation, (§ 93. 2.) and are inflected as the same tenses in verbs in -ω; as,

τίθημι, from θέω, has 1 fut. θήσω, θήσομαι, &c.
δίδωμι, from δόω, has 1 fut. δώσω, δώσομαι, &c.
ἵστημι, from στάω, has 1 fut. στήσω, 1 aor. ἔστησα, &c.

EXCEPTIONS.

1. *First Future.* Some verbs occasionally retain the reduplication; as, διδώσω from δίδωμι, and verbs from derivatives in -νύω and -ννύω form the future from their primitives; thus, δείκνυμι from δεικνύω, has the 1 Fut. δείξ-ω from δείκω.

2. *First Aorist.* Τίθημι, δίδωμι and ἵημι, have -κα and -καμην instead of -σα and -σάμην in the 1st aorist indicative; as, 1 aor. ἔθηκα, ἐθηκάμην; ἔδωκα, ἐδωκάμην, &c. In these verbs the other moods of this tense are wanting.

3 *Perfect* and *Pluperfect Active.* Verbs in -μι from έω commonly have ει before -κα of the perfect; those from άω have η or α; as, τίθημι from θέω, Perf. τέθεικα; ἵστημι from στάω, Perf. ἕστηκα, or ἕστακα. In these tenses ἵστημι aspirates the augment, and, except in the singular of the indicative, has a *Syncopated* form which resembles the present; thus, 1 pl. ἑστήκαμεν, by Syncope, ἕσταμεν, &c. inf. ἑστηκέναι, by Syncope ἑστάναι; participle, as § 101. 7.

Obs. The perf. act. of ἵστημι has a present signification; thus, ἕστηκα, *I stand*, plup. ἑστήκειν, *I stood.* In the pres., Imp., Fut., and 1 Aor. Act. it signifies *to place, to cause to stand.* In the passive throughout, *to be placed.* **The 2 Aor. *Middle is* not in use.**

4. *Passive voice.* The short vowel of the root remains short before a consonant in the passive voice; as, δίδωμι, 1 Fut. pl. δο-θήσομαι, 1 Aor. ἐδό-θην, Perf. δέδο-μαι, &c. But ει before -κα in the perfect active returns before -μαι in the Perf. passive; as, Perf. Act. τέθει-κα, 1 Fut. Pass. τε-θήσομαι, (§ 6. 4.) Perf. Pass. τέθει-μαι.

5. *Tenses wanting.* Verbs in μι want the second and third roots, and consequently the tenses formed from them; viz. the Second Future, the Perfect and Pluperfect Middle, and the 2d Aorist Passive.

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§ 111. TABLE EXHIBITING ALL THE TENSES OF VERBS IN *MI*.

	ACTIVE.	MIDDLE.	PASSIVE.
Present.	ἵστημι,	ἵσταμαι,	ἵσταμαι.
Imperf.	ἵστην,	ἱστάμην,	ἱστάμην.
1 Fut.	στήσω,	στήσομαι,	σταθήσομαι.
2 Fut.	——	——	——
1 Aor.	ἔστησα,	ἐστησάμην,	ἐστάθην.
2 Aor.	ἔστην,	ἐστάμην,	——
Perf.	ἕστακα or -ηκα,	——,	ἕσταμαι.
Pluperf.	ἑστάκειν or εἱστάκειν.	—,	ἑστάμην.

Verbs in MI to be conjugated.

ἵημι, from	ἕω, *I send.*
σβήμι, σβέννυμι,	σβέω, *I extinguish.*
ζεύγνυμι,	ζεύγω, *I join.*
δίδημι,	δέω, *I bind.*
ἵπτημι,	πτάω, *I fly.*
ὄνημι,	ὀνέω, *I help.*
ὄμνυμι,	ὀμόω, *I swear.*
πίμπλημι, from	πλέω, *I fill,* hence πλήθω.
ὄλλυμι,	ὀλέω, *I destroy.*
νίκημι,	νικάω, *I conquer.*
φημί,	φάω, *I say.*
κλῦμι,	κλύω, *I hear.*
ῥώννυμι,	ῥόω, *I strengthen.*

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§ 112. IRREGULAR AND DEFECTIVE VERBS in μι.

The Irregular and Defective verbs in μι are usually reckoned nine, viz. εἰμί, *I am*; εἶμι and ἴημι, *I go*; ἵημι, *I send*; εἵμαι, *I clothe myself*; ἧμαι, *I sit*; κεῖμαι, *I lie down*; φημί, *I say*; and ἴσημι, *I know.* The parts in use are as follows:

I. Εἰμί, *I am.*

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

S.	εἶς or εἶ,	ἐστί,
D.	ἐστόν,	ἐστόν,
P.	ἐστέ,	εἰσί.

Subjunctive.

S.	ὦ,	ἦς,	ἦ,
D.	ὦμεν,	ἦτον,	ἦτον,
P.		ἦτε,	ὦσι.

Optative.

S.	εἴην,	εἴης,	εἴη,
D.		εἴητον,	εἰήτην,
P.	εἴημεν,	εἴητε,	εἴησαν.

Imperative.

S.	ἴσθι,	ἔστω,
D.	ἔστον,	ἔστων,
P.	ἔστε,	ἔστωσαν.

Infinitive.

εἶναι.

Participles.

M. ὤν,
F. οὖσα,
N. ὄν.

IMPERFECT TENSE.

Indicative.

S.	ἦν,	ἦς,	ἦ or ἦν,
D.		ἦτον,	ἤτην,
P.	ἦμεν,	ἦτε,	ἦσαν.

The other moods the same as in the Present.

MIDDLE VOICE.

IMPERFECT.

Indicative.

S.	ἦμην,	ἦσο,	ἦτο,
D.	ἤμεθον,	ἦσθον,	ἤσθην,
P.	ἤμεθα,	ἦσθε,	ἦντο.

1 FUTURE TENSE.

Inf. ἔσεσθαι, Part. ἐσόμενος, regular

II. Εἶμι, *I go.*

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

S.	εἶμι,	εἶς or εἶ,	εἶσι,
D.		ἴτον,	ἴτον,
P.	ἴμεν,	ἴτε,	ἴσι or ἴασι.

Imperative.

S.		ἴθι or εἶ,	ἴτω,
D.		ἴτον,	ἴτων,
P.		ἴτε,	ἴτωσαν.

IMPERFECT.

Indicative.

S.	εἶν,	εἶς,	εἶ,
D.		ἴτον,	ἴτην,
P.	ἴμεν,	ἴτε,	ἴσαν.

Attic Form.

S.	ἤειν,	ἤεις,	ἤει,
D.		ἤειτον,	ἠείτην,
P.	ἤειμεν,	ἤειτε,	ἤεισαν, or ἦσαν.

Future, εἴσω, **First Aorist,** εἶσα, **Perfect,** εἶκα, regular.

PLUPERFECT.

Singular.	*Dual.*	*Plural.*
εἴκ-εἰν, -εις, -ει,	-ειτον, -είτην,	-ειμεν, -ειτε, -εισαν.

SECOND AORIST.

Indic.	ἰ-ον, -ες,	-ε,	-ετον, -έτην,	-ομεν, -ετε, -ον.
Subj.	ἰ-ω, -ης,	-η,	-ητον, -ητον,	-ωμεν, -ητε, -ωσι.
Opt.	ἰ-οιμι, -οις,	-οι,	-οιτον, -οίτην,	-οιμεν, -οιτε, -οιεν.
Imp.	ἰ—, -ε,	-έτω,	-ετον, -έτων.	——, -ετε, -έτωσαν.
Inf.	ἰ-εναι,			
Part.	ἰ-ών, -οῦσα,	-όν, G. -όντος, &c.		

MIDDLE VOICE

FIRST FUTURE.

	Singular.	Dual.
Indic.	εἴσ-ομαι, -η, -εται,	-όμεθον, -εσθον, &c., Regular.

FIRST AORIST.

Indic. εἰσ-άμην, -ω, -ατο, | -άμεθον, -ασθον, &c., Regular.

Obs. 1. The Attics regularly and sometimes the Ionics use the present tense of εἶμι in a future sense, "*I will go.*"

Obs. 2. The imperfect ἤειν is nothing more than the form εἶν with η prefixed, just as ἠείδειν is used for εἴδειν; ἤιον for ἶον, &c., and therefore η should not have ι subscribed as it is often written. The best grammarians regard ἤϊα as merely an Ionic form of the same tense, contracted by the Attics into ᾖα. Though these forms have sometimes been regarded as the perfect of which ᾔειν is the pluperfect, it is certain they never have the signification of these tenses, but always that of the imperfect or aorist.

III. Ἵημι, *I go.*

This verb from the same primitive ἵω is found in but a few parts, and these regularly formed like verbs in μι; thus,

ACTIVE VOICE.

PRESENT TENSE.

	Singular.	*Dual.*	*Plural.*
Indic.	ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵεμεν, ἵετε, ἱᾶσι.
Opt.	—, —, ἱείη.		
Inf.	ἷέναι.		
Part.	ἱείς, G. ἱέντος.		

IMPERFECT.

Indic. 3d pers. pl. ἵεσαν.

SECOND AORIST.

Part. εἷς.

MIDDLE VOICE.

PRESENT TENSE

	Singular.	*Dual.*	*Plural.*
Indic.	ἵε-μαι, -σαι, -ται,	-μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται.
Imper.	ἵε —, -σὸ, -σθω.		
Infin.	ἵε-σθαι.		
Part.	ἱέ-μενος.		

IMPERFECT.

Indic.	ἱέ-μην, -σο, -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

IV. Ἵημι, *I send.*

Ἵημι, *I send*, from ἕω, is regularly formed in all its parts like τίθημι. In the active voice it signifies, *I send another*; in the middle, *I send myself*, and hence the secondary signification, *I desire* or *wish*.

V. Εἷμαι, *I clothe myself.*

This verb comes from ἕω, *to go into*, *to be sent* or *put into*, *to clothe one's self*, and is the same in the Present Middle and Present and Perfect Passive; thus,

PRES. MID. AND PASS. AND PERF. PASS.

Indic. S. εἶ-μαι, -σαι, -ται, and -σται. 3d Pl. εἶνται.
Part. εἷμενος.

FIRST AORIST.

Indic. εἱσ-, ἑσσ-, ἑεισ- .άμην, -ω, -ατο, &c. regular.
Part. ἑσσ-άμενος.

PLUPERFECT.

Indic. S. εἵμην, εἶσο, and ἕσσο, εἶτο, εἶστο, ἕστο, and ἕντο; 3d Pl. εἶντο.

VI. Ἧμαι, *I sit.*

This verb may be regarded as a perfect passive from ἵω, *I put*, *place*, or *set*; Plup. p. *I have been placed* or *set*, and *remain so*; i. e. *I sit*. It wants the subjunctive and optative except in the compound κάθημαι, which has κάθωμαι, καθοίμην, &c. and is more common than ἧμαι.

PRESENT.

Indic.	ἧ-μαι, -σαι, -ται,	-μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται.
Imper.	ἧ —, -σο, -σθω,	——, -σθον, -σθων,	—, -σθε, -σθωσαν.
Inf.	ἧσθαι.		
Part.	ἥμενος, -η, -ον.		

IMPERFECT.

Indic.	ἧ-μην, -σο, -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

Obs. 3. For ἧνται the Ionians use ἕαται, and the Poets εἶνται; and for ἧντο in like manner ἕατο and εἶατο. So also for κάθηνται and κάθηντο the Ionic forms are κατέαται and κατέατο. § 101. 12.

VII. Κεῖμαι, *I lie down.*

This verb may be regularly derived from κεέω, for ἔω by prosthesis of κε; κεέω becomes κέημι in the 2 conj. and in the middle, κέεμαι, by contraction, κεῖμαι. It has the Ionic forms, κέαται and ἐκέατο for κεῖνται and ἔκειντο. § 101. 12.

PRESENT.

	Singular.	*Dual.*	*Plural.*
Indic.	κεῖ-μαι, -σαι, -ται,	-μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται.
Imp.	κεῖ —, -σο, -σθω,	——, -σθον, -σθων,	—, -σθε, -σθωσαν.
Inf.	κεῖσθαι.		
Part.	κείμενος, -η, -ον.		

IMPERFECT.

Indic.	ἐκεῖ-μην, -σο, -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

FIRST FUTURE.

Indic. κεῖσ-ομαι, -η, -εται, &c. regular.

VIII. Φημὶ, *I say.*

In all the parts in use φημὶ is formed regularly like ἵστημι. It appears to have had an ancient form ἠμὶ, whence, probably, we have the forms of the imperfect, ἦν, ἦς, ἦ, frequently used in familiar language with δ' ἐγώ and δ' ὅς; as, ἦν δ' ἐγώ, "*said I,*" ἦ δ' ὅς, "*said he.*" The infinitive φάναι is always used in the sense of the past time; as, φάναι τὸν Σωκράτη, "*that Socrates has said.*" When the present infinitive is required it is supplied by λέγειν.

IX. Ἵστημι, *I know.*

ACTIVE VOICE.

PRESENT.

	Singular.	*Dual.*	*Plural.*
Indic.	ἵστ-ημι, -ης, -ησι,	-ατον, -ατον,	-αμεν, -ατε, -ασι,
	and by Syncope,	ἵστον, ἵστον,	ἵσμεν, ἵστε, ἵστασι.
Imper.	ἵστ —, -αθι, -άτω,	-ατον, -άτων,	——, -ατε, -άτωσαν.
	And by Syncope,		
	ἵστ —, -θι, -τω,	-τον, -των,	—, -τε, -τωσαν, and -των.
Inf.	ἵστάναι.		
Part.	ἵστ-ας, -ασα, -αν.		

IMPERFECT.

Indic. ἴσ.ην, -ης, -η, |-ατον, -άτην,|-αμεν, -ατε, -ασαν, and -αν.

MIDDLE VOICE.

PRESENT.

	Singular.	*Dual.*	*Plural.*
Indic.	ἵσα-μαι, -σαι, -ται,	-μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται
Inf.	ἵσασθαι.		
Part.	ἱσαμενος, -η, -ον.		

IMPERFECT.

Indic. ἱσά-μην, -σο, -το, |-μεθον, -σθον, -σθην,|-μεθα, -σθε, -ντο.

Obs. 4. The singular of the present indicative of this verb is used only by the Dorians, ἵσαμι, Theocr 5. 119; instead of it the perfect middle of εἴδω is used; thus, οἶδα, οἶσθα,* οἶδε. The aorist, perfect active, &c. are supplied from γιγνώσκω. The Ionians have ἴδμεν, 1st pers. pl. for ἴσμεν.

Obs. 5. In the middle voice, ἵσταμαι, &c. is used for ἵσαμαι, in the compound ἐπίσταμαι, *I know*, or *understand*. This, however, is supposed to be rather an Ionic form of the middle, from ἐφίστημι, to which the words τὸν νοῦν, are to be supplied.

For a catalogue of irregular and defective verbs, see § 117.

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§ 113. DEPONENT VERBS.

1. Deponent verbs are those which under a middle and passive form have either an active or middle signification.

2. Deponent verbs have the middle form, except in the perfect, pluperfect and Paulo-post future, in which the forms are passive. Their perfect has sometimes both an active and passive sense.

3. Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

4. The Tenses of deponent verbs are: the *Present*, *Imperfect*, *Perfect*, *Pluperfect*, and *Paulo-post-future* of the passive form; the *First Future* and *First Aorist* of the middle form; and the *First Future* and *First Aorist* in the passive form, and

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* Οἶδας with the paragogic θα becomes οἶδασθα, and then by syncope οἶσθα, as above.

with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the Pres and 1 Fut. Mid. and Perf. Pass.; thus, *δέχομαι, δέξομαι, δέδεγμαι.*

SYNOPSIS OF DEPONENT VERBS.

	Indicative.	Subjunctive.	Optative.	Imp.	Infin.	Part
Present,	δέχ-ομαι,	δέχ-ωμαι,	-οίμην,	-ου,	-εσθαι,	-όμενος
Imperfect,	ἐδεχ-όμην,					
Perfect,	δέδεγ-μαι,	δεδεγ-μένος ὦ,	-μένος εἴην,	-σο,	-σθαι,	-μένος.
Pluperfect,	εδεδέγ-μην,					
1 Future M.	δέξ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	-όμενος.
1 Aorist M.	ἐδεξ-άμην,	δέξ-ωμαι,	-αίμην,	-αι,	-ασθαι	-άμενος
1 Fut. Pass.	δεχθήσ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	-όμενος
1 Aor. Pass.	ἐδέχθ-ην,	δέχθ-ω,	-είην,	-ητι,	-ῆναι.	-εἰς
P. P. Fut.	δεδεξ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	-όμενος

Note. In the above table the imperative and infinitive of the perf. *δέδεγ-σο* and *δέδεγ-σθαι* are changed by euphony into *δέδεξο* and *δέδεχθαι*, § 6. 7. 17.

§ 114. IMPERSONAL OR MONOPERSONAL VERBS.

Many verbs are occasionally taken impersonally; as, *ἀρέσκει, it pleases; ἀρκεῖ, it suffices; συμφέρει, it is profitable,* &c.

The following are those which are chiefly taken impersonally; viz.

1. *πρέπει, it is becoming; ἔπρεπε, it was becoming; πρέπειν, to be becoming; τὸ πρέπον, that which is becoming;* pl. *τὰ πρέποντα.*

2. *μέλει, it concerns; ἔμελε, μελήσει, μεμέληκε* and *μέμηλε.*

3. *δοκεῖ, it appears; ἐδόκει,* (from *δοκέω*); *ἔδοξε,* (*δόκω*); *τὰ δοκοῦντα.*

4. *δεῖ, it behoves; ἔδει, δεήσει, δεῖν, τὸ δέον, τὰ δέοντα.*

5. *χρῆ, it is necessary; ἐχρῆν, χρήσει, χρῆναι,* and *χρῆν*; *τὸ χρέων,* contracted for *χρέαον.*

§ 115. DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

1. DESIDERATIVE VERBS are those which denote a *desire* or *intention of doing.* They are commonly formed by adding *-σειω* to the first root of the primitive; as,

γελάω, I laugh; 1 R. *γελα-* *γελασείω, I desire to laugh.*
πολεμέω, I make war; „ *πολεμε-* *πολεμησείω, I desire war*

Another form of desideratives is that in *-άω* or *-ιάω*, properly from substantives; as, from *θάνατος*, *death*; *θανατάω*, *I long for death*; *στρατηγός*, *a general*; *στρατηγιάω*, *I wish to be a general*. Also from verbs, by first forming substantives from them; as,

ὠνεῖσθαι, *to buy*; (*ὠνητής*,) *ὠνητιάω*, *I wish to buy*.
κλαίω, *I weep*; (*κλαυσί*,) *κλαυσιάω*, *I am disposed to weep*.

2. FREQUENTATIVES are those which signify *repeated action*. These commonly end in *-ζω*; as, *ῥιπτάζειν*, (from *ῥίπτειν*,) *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless*; *στενάζειν*, (from *στένειν*,) *to sigh much and deeply*; so, from *αἰτεῖν*, *to demand*; *αἰτίζειν*, *to beg*; *ἕρπειν*, *to creep*; *ἑρπύζειν*, *to creep slowly*.

3. INCEPTIVES are those which express the *beginning* or *continued increase* of an action. These commonly end in *-σκω*; as, *γενειασκω*, *to begin to have a beard*; *ἡβάσκω*, *to grow to manhood*; (the same as *γενειάζω* and *ἡβάω*); in part transitive; as, *μεθύσκω*, *to intoxicate*; from *μεθύω*, *I am intoxicated*.

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§ 116. IRREGULAR AND DEFECTIVE VERBS.

In many of the Greek verbs, a variety of forms, and an apparent irregularity in the formation of different tenses appears. This is occasioned partly by the adoption of new forms of the present and imperfect tenses, which are used either jointly with their primitives, if they are still in use; or in their stead, if they have become obsolete, while the other tenses continue as regularly formed from the primitive verb; and partly by the use of tenses taken from synonymous verbs of a different theme, in the place of those which have become nearly or entirely obsolete; and thus, as it were, out of the fragments of two or more verbs, whose other parts have disappeared, is formed a new whole. The parts of this whole, being all that remains in use of their respective roots, considered by themselves are really *defective verbs*. And some of these, though regularly formed from their own themes, yet not being formed from the present to which they are attached, but from some other verb related to it in form or signification, the whole verb is not improperly termed *anomalous* or *irregular*. This appellation, then, properly belongs to all those verbs whose present, first future, and perfect, do not follow the common analogy of conjugation. A few examples will illustrate these remarks; thus, *δύω*, *to go under*, has *δύνω*, *δύμι*, and *δύσκω*, all different forms of the present; but the first future, and the tenses derived from it, *are regularly* formed from the primitive *δύω*, and the second aorist *ἔδυν* from

e form in -μι. Again, πάσχω, *I suffer*, has 1st fut. παθήσω, and p. πεπάθηκα, om the obsolete present, παθέω; the 2d aor. ἔπαθον, p. m. πέπηθα, from the solete πήθω; and the 1st f. m. πείσομαι, (§ 6. 18.,) and p. m. πέπονθα, om the obsolete πένθω. In this latter example, πάσχω, the only present in e, with its imperf. ἔπασχον, is a *defective verb*, having no other tenses de-ed from them; in like manner, the other parts from their respective emes are so many *defective verbs*. But, taken together, and as attached πάσχω, a theme from which they are not formed, according to the com-on analogy of conjugation they form what is called an *anomalous* or *irregu-r verb*.

In most irregular verbs the irregularity is caused by the loption of a new present and imperfect, formed by certain anges on the root of the verb in these tenses, while the other nses continue to be formed regularly from the primitive root theme. Thus from ΛΗ'ΒΩ, is formed the new present ιμβάνω, imperfect, ἐλάμβανον, while the 1 Future, λήψω, and l the tenses following it are formed regularly from the Root 'HB.

In this way new presents are formed from old roots as llows:

I. By the addition of certain letters to the root; thus,

Theme	*Root.*	*let. add.*		*New Pres.*	*1 Fut.*
1 δόκω,	δοκ-	ε,	makes	δοκέ-ω,	δόξω.
2 τίω,	τι-	ν,	,,	τίν-ω,	τίσω.
3 ἄγω,	ἀγ-	νυ,	,,	ἀγνύ-ω,	ἄξω.
4 ξέω,	ξέ-	ννυ,	,,	ξέννύ-ω,	ξέσω.
5 ἔλαω,	ἐλα-	υν,	,,	ἐλαύν-ω,	ἐλάσω.
6 ἐρέω,	ἐρε-	ειν,	,,	ἐρεείν-ω,	ἐρήσω.
7 γηράω,	γηρα-	σκ,	,,	γηράσκ-ω,	γηράσω.

II. Of roots that end with a vowel, some drop it before the dded letters; some change ο into ω, ε into η, and others hange ε or ο ino ι; thus,

Theme.	*Root.*	*R. changed.*	*let. add.*	*New Pres.*	*1 Fut.*
1 ἁμαρτέω,	ἁμαρτε-	ἁμαρτ-	αν,	ἁμαρτάν-ω,	ἁμαρτήσω.
2 ἐριδέω,	ἐριδε-	ἐριδ-	αιν,	ἐριδαίν-ω,	ἐριδήσω.
3 ζόω,	ζο-	ζω-	ννυ,	ζωννύ-ω,	ζώσω.
4 ἀλδέω,	ἀλδε-	ἀλδη-	σκ,	ἀλδήσκ-ω,	ἀλδήσω.
5 εὑρέω,	εὑρε-	εὑρι-	σκ,	εὑρίσκ-ω,	εὑρήσω.
6 ἁλόω,	ἁλο-	ἁλι-	σκ,	ἁλίσκ-ω,	ἁλώσω
7 βιόω,	βιο-	βιω-	σκ,	βιώσκ-ω,	βιώσω.

III. Of roots that end with a κ-mute or a τ-mute, the final *mute is sometimes* dropped before the added letters; thus,

	Theme.	*Root.*	*R. changed.*	*let. add.*	*New Pres.*	1 *Fut.*
1	πράγω,	πραγ-	πρα-	σσ,	πράσσ-ω,	πράξω.
2	ἁμάδω,	ἁμαδ-	ἁμα-	σσ,	ἁμάσσ-ω,	ἁμάσω.
3	κράζω,	κραγ-	κρα-	ζ,	κράζ-ω,	κράξω.
4	φράδω,	φραδ-	φρα-	ζ,	φράζ-ω,	φράσω.
5	θνήκω,	θνηκ-	θνη-	σκ,	θνήσκ-ω,	θνήξω.

IV. Some form a new present from the second root changed before the added letters by inserting ν, which before a π-mute becomes μ; thus,

	Theme.	2 *Root.*	2 *R. changed.*	*let. add.*	*New Pres.*	1 *Fut.*
1	λήθω,	λαθ-	λανθ-	αν,	λανθάν-ω,	λήσω.
2	λήβω,	λαβ-	λαμβ-	αν,	λαμβάν-ω,	λήψω.

V. By *Syncope* or contraction; as,

			New Pres.		
θελέω,	by Syncope,		θέλω,	1 *Fut.*	θελήσω.
ἐγείρω,	,,	,,	*ΕΓΡΩ*,	2 *Aor. M.*	ἠγρόμην.
ὀφελέω,	by double Syncope,		ὄφλω,	1 *Fut.*	ὀφελήσω.

VI. By *Reduplication*, viz. of the initial syllable; of the initial consonant with ι; and of ι commonly called the *improper reduplication*; as,

Theme.				*New Pres.*	1 *Fut.*
ἄγω,	by Red. of initial syllable,			ἀγάγω,	ἄξω.
δέω,	,,	,,	consonant with ι,	διδέω,	δήσω.
πλέω,	,,	,,	,,	πιμπλέω,*	πλήσω.
στάω,	improper Red.			ἱστάω,	στήσω.

VII. By *Metathesis* or transposition of letters, which however rarely occurs; as,

Theme.	*Root.*		*New Pres.*	1 *Fut.*
δέρκω,	δέρκ-	by Metathesis, δρέκ-	δρέκ-ω,	δέρξω.

VIII. By *Aphæresis*, or cutting off the initial letters; as,

ἐθέλω, by Aphæresis becomes θέλω.
ἐρέω ,, ,, ῥέω.

IX. In several, two or more of these modes of variation combine to form the new present; thus,

1 By VI and II, γνόω becomes γιγνώσκω, 1 fut. γνώσω.
2 By VI and I, δράω becomes διδράσκω, ,, δράσω.
3 By VI and III, δάκω becomes διδάσκω, ,, διδάξω.

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* See § 6. 19.

4 By VI, *μένω* becomes *μιμένω*, and by V, *μίμνω*, 1 fut. *μενέω*.
5 By VI, *τέκω* becomes *τιτέκω*, by V, *τίτκω*, and by VII, *τίκτω*, 1 fut. *τέξω*.
6 By I, *ἴκω* becomes *ἰκάνω*, by V, *ἵκνω*, by I, *ἰκνέω*, *ἰκνέομαι*, 1 fut. *ἵξω*.
7 By VIII, *σχέω* becomes *χέω*, by VII, *ἔχω*, 1 fut. both *ἕξω* and *σχήσω*.

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§ 117. ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

EXPLANATION.

In the following Table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either entirely obsolete, or are merely supposed, in order to derive from them by analogy the forms in use.

When there is but one form of the root, the numbers 1, 2, &c. are omitted, as in *ἄγω*.

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

A.

Ἄγαμαι, *to admire:* a passive form from *ἄγημι*, Th. *ἀγάω*, (1 R. *ἀγα-*,); pr. and imp. like *ἵσταμαι*; *ἀγάζομαι*, s. s. 1st fut. *ἀγάσομαι*, R.

Ἀγνύω, *ἄγνυμι*, *to break:* from *ἄγω*, (R. *ἀγ-*,) 1 f. *ἄξω*, &c, R. 1 a. *ἔαξα*, 2 a. p. *ἐάγην*, perf. m. *ἔαγα*, with a passive signification. It commonly takes the syllabic augment, probably owing to its having anciently had the digamma as the initial letter; thus, pr. *Fάγω*, 1 a. *ἔFαξα*, and then *ἔαξα*; &c.

Ἄδω; See *ἀνδάνω*.

Ἄγω, *to lead:* (R. *ἀγ-*,) 1 f. *ἄξω*, &c. R. It has a reduplication in the 2 a. *ἤγαγον*, perf. *ἦχα*, and with the reduplication, *ἀγήοχα*, (poetic, *ἀγνῶ*, *ἀγίνω*.)

Αἴξω; See *αὐξάνω*.

Αἱρέω, *to take:* (1 R. *αἱρέ-*, 2. *ἑλ-*, from ΕΛΩ,) 1 f. *αἱρήσω*, or *-έσω*, &c. R. 2 fut. *ἑλῶ*, 2 aor. *εἷλον*, mid. *εἱλάμην*, Alexandrian form for *εἱλόμην*.

Αἰσθάνομαι, *to perceive:* (1 R. *αἰσθέ-*, 2. *αἰσθ-*,) 1 f. m. *αἰσθήσομαι*, &c. R. from ΑΙΣΘΕΟΜΑΙ, aor. 2. *ἠσθόμην*.

Ἀλδαίνω, *ἀλδήσκω*, *to nourish:* (1 R. *ἀλδέ-*,) 1 f. *ἀλδήσω*, &c. R. from ΑΛΔΕΩ.

Ἀλέξω, *to avert:* (1 R. *ἀλεξέ-* and *ἀλἐκ-*,) *ἀλεξήσω*, &c. from ΑΛΕΞΕΩ; 1 aor. m. *ἀλεξάμην*, &c. from ΑΛΕΚΩ.

Ἀλεείνω, *ἀλέομαι*, *to shun:* (1 R. *ἀλεύ-*, from ΄ΑΛΕΥ΄Ω,) 1 a. *ἤλευσα*, 1 a. m. *ἠλευάμην* and *ἠλεάμην*, by elison of σ for *ἠλευσάμην*.

Ἀλινδέω, *to roll:* (1 R. *ἀλί-*,) 1 f. *ἀλίσω*, &c. R. from *ἀλίω*.

Αλίσκω, *to take:* (1 R. ἁλ-,) 1 f. ἁλώσω, &c. R. from ΑΛΟΩ, 2 aor. ἐάλων, or ἥλων, from ΑΛΩΜΙ. This verb has a passive signification in the aorists and perfect active.

Ἀλύσκω, ἀλυσκάνω, *to avoid:* (1 R. ἀλύκ-,) 1 fut. ἀλύξω, &c. R. from ΑΛΥΚΩ, s. s. as ἀλέω.

Ἀλφαίνω, (ἀλφάνω, ἀλφαίω,) *to gain:* (1 R. ἀλφέ-,) 1 fut. ἀλφήσω, &c. R. from ΑΛΦΕΩ.

Ἁμαρτάνω, *to err:* (1 R. ἁμαρτέ-,) 1 fut. ἁμαρτήσω, &c. R. from ἁμαρτέω.

Ἀμβλίσκω, *to miscarry:* (1 R. ἀμβλό-,) 1 fut. ἀμβλώσω, &c. R. from ἀμβλόω.

Ἀμπέχω, and ἀμπισχνέομαι. See ἔχω.

Ἀμφιέννυμι. See ἕννυμι.

Ἀναγινώσκω. See γινώσκω.

Ἀναλίσκω, *to read:* See ἁλίσκω.

Ἀνδάνω, *to please:* (1 R. ἀδέ-, 2. ἀδ-, 3. ἀδ-,) 1 fut. ἀδήσω, &c. R. from ἀδέω, 2 a. ἔαδον for ἥδον, p. m. ἐάδα, with the syllabic augment, s. s. as ἥδω.

Ἀνοιγνύω, ἀνοίγνυμι, from ἀνοίγω, (ἀνὰ and οἴγω,) *to open:* (R. οἰγ-,) 1 f. ἀνοίξω, p. ἀνέῳχα, &c. R. often with both temporal and syllabic augment; as, imp. ἀνέῳγον, p. m. ἀνέῳγα, &c.

Ἀνώγω, *to order:* (1 R. ἀνώγ- and ἀνωγέ-,) 1 f. ἀνώξω, &c. R. or, 1 f. ἀνωγήσω, &c. R. from ἀνωγέω; hence, pres. imperative, ἀνώχθι, ἀνώχθω, &c. by syncope for ἀνώγηθι, ἀνωγήτω, &c. as if from ΑΝΩΓΗΜΙ, p. m. ἤνωγα.

Ἀπέχθάνομαι. See ἐχθάνομαι.

Ἀπαυρίω, *to take away:* (from ἀπό and ΑΥΡΩ, 1 R. αὐρ-,) imperf. R. ἀπηύραον, 1 aor. ἀπήυρα, m. ἀπηυράμην, from ἀπαύρω. From this verb, or more probably from ΑΠΟΥΡΩ, (the obsolete Th. of ἀπουρίζω, *to dispossess,*) comes 1 aor. inf ἀπούραι, part. ἀπούρας, and ἀπουράμενος, used by Homer, Pindar, and Hesiod, in the sense of "*to rob;*" "*to plunder;*" "*to encroach on the limits of property of another.*"

Απόλλυμι. See ὄλλυμι.

Ἀρέσκω, *to please:* (1 R. ἀρέ-,) 1 fut. ἀρέσω, ἤρεκα, &c. R. from ἀρέω.

Ἄρω, *to fit, or adapt:* (1 R. ἄρ-,) 1 fut. ἀρῶ and ἄρσω, (§ 101. 4. (6.)) p. ἤρκα, &c. R. p. m. ἤραρα and ἄρηρα, with the Attic reduplication from ἤρα.

Αὔξω, and αὐξάνω, *to encrease:* (1 R. αὐξέ-,) 1 fut. αὐξήσω, &c. R. from ΑΥΞΕΩ; likewise, δέξω, δεξήσω, &c. from ΑΕΞΕΩ.

Ἄχθομαι, *to be indignant:* (1 R. ἀχθέ-,) 1 fut. ἀχθήσομαι, or -έσομαι, &c. R. from ἀχθέομαι.

B.

Βαίνω, βάσκω, βιβάω, *to go:* (1 R. βά-,) 1 fut. βήσομαι, p. βέβηκα, &c. R. from ΒΑΩ; 2 aor. ἔβην, from ΒΗΜΙ; imperat. βῆθι, in compounds shortened, as, κατάβα. N. B. βήσω, in the 1 fut. act. and ἔβησα, 1 aor. have exclusively an active signification, to cause to go.

λω, *to throw:* (1 R. βάλ-, and βαλέ-,) 1 fut. βαλῶ (Poët. βαλλήσω) βεβάληκα, &c. R. as if from ΒΑΛΕΩ; hence, by syncope, ΒΛΕΩ, from which βλῆμι, a regular verb of the 2d conjugation.

ώσκω, *to live:* (1 R. βιό-,) 1 fut. βιώσω, &c. R. from βιόω; 2 aor. ἐβίων, from βίωμι, (all in use.)

ιστάνω, *to bud:* (1 R. βλαστέ-,) 1 fut. βλαστήσω, &c. R. from ΒΛΑΣΤΕΩ.

κω, *to feed:* (1 R. βο- and βοσκέ-,) 1 fut. βώσω, &c. R. from βόω; and 1 f. βοσκήσω, &c. R. from βοσκέω.

λομαι, *to will:* (1 R. βουλέ-, 2 βουλ-,) 1 f. βουλήσομαι, &c. R. from ΒΟΥΛΕΩ; hence also, p. m. βέβουλα.

ώσκω, βιβρώσκω, *to eat:* (1 R. βρό-,) 1 fut. βρώσω, &c. R. from βρόω; 2 aor. ἔβρων, as if from βρῶμι.

Γ.

ιέω, *to marry:* (1 R. γαμέ-, and γάμ-,) 1 fut. γαμήσω, and -έσω, &c. R. 1 aor. ἐγάμησα, N T.; and ἔγημα, as if from ΓΑΜΩ, or ΓΗΜΩ.

το, in Homer, *he took:* probably for ἕλετο; γ being put for F, and ν for λ, as in the Dor. ἦνθε for ἦλθε; thus, Fέλετο would become γένετο, and by syncope, γέντο.

κασκω, *to grow old:* (1 R. γηρὰ-, and γηρ-,) 1 f. γηράσω, &c. R. from γηράω; 1 aor. ἔγηρα, from ΓΗΡΩ; γηράναι pres. inf. from γήρημι.

νομαι, γίνομαι, *to become:* (1 R. γενέ-, 2 γεν-, 3 γον-,) 1 fut. γενήσομαι, &c. R. from ΓΕΝΕΩ, p. m. γέγονα. N. B. Allied to this verb is

νομαι, *to be born:* (1 R. γείν-,) used in the pr. and imp.; the first aor. ἐγεινάμην is used actively, *to beget, to bear;* hence, οἱ γεινάμενοι, *parents;* γεινάμενη, *a mother.*

νώσκω, γινώσκω, *to know:* (1 R. γνό-,) 1 fut. γνώσω, p. ἔγνωκα, γνωσθήσομαι, ἔγνωσμαι, R. from ΓΝΟΩ; 2 aor. ἔγνων, from γνῶμι, sub. γνῶ, opt. γνοῖην, imper. γνῶθι, inf. γνῶναι, part. γνούς.

Δ.

δω, *to learn:* (1 R. δαέ-, 2 δα-, 3 δα-,) 1 fut. δαήσω, &c. R. from ΔΑΕΩ, by epenth. from δάω; whence p. δέδαα, (§ 101. 5.) 2 aor. p. ἐδάην, or act. from δάημι, from δάω comes δάσκω, and, by reduplication, διδάσκω, *to teach.*

δω, *to divide, to feast, to entertain:* (1 R. δαί- and δάδ-,) 1 f. δαίσω, more frequently δάσω, p. δέδακα, &c. R. from ΔΑΖΩ.

δω, *to burn:* (1 R. δαί-, 2 δα-, 3 δη-,) 2 fut. ΔΑΩ, p. m. δέδηα, through all its moods.

κνω, *to bite:* (1 R. δήκ-, 2 δακ-,) 1 fut. δήξω, &c. R. from ΔΗΚΩ; 2 aor. ἔδακον.

ρθάνω, *to sleep* (1 R. δαρθέ-, 2 δάρθ-,) 1 fut. δαρθήσομαι, &c. R. from ΔΑΡΘΕΩ; 2 aor. ἔδαρθον.

δω, *to fear:* (1 R. δείδ-, 2 διδ-, 3 δοιδ-, also 2 δι-, 3 δι-, from ΔΙΩ,) 1 fut. δείσω, p. δέδεικα, or δέδοικα, p. m. δέδοιδα; also from ΔΙΩ,

2 aor. *ἔδιον*, p. m. *δέδια*, (poetice *δείδια*,) pl. *δεδίαμεν*, by syncope, *δέδιμεν*, &c. and imper. *δέδιθι*, with a present sense, *to fear*; the middle *δίομαι*, with its derivatives *δεδίσκομαι*, *δεδίσσομαι*, &c. have an active signification, "*to frighten.*"

Δεικνύω, *δείκνυμι*, *to shew*: (1 R. *δεικ-*,) 1 f. *δείξω*, &c. R. from ΔΕΙΚΩ; Ionic ΔΕΚΩ, hence *δέξω*, &c.

Δέομαι, *to need*: (1 R. *δεϊ-*, from ΔΕΕ'ΟΜΑΙ,) 1 fut. *δεήσομαι*, &c. R. In the active voice it is used impersonally; as, *δεῖ*, *δεήσει*, &c. See Impersonal Verbs, § 114.

Διδάσκω, *to teach*: (1 R. *διδάχ-* and *διδασκέ-*,) 1 f. *διδάξω*, (and *διδασκήσω*,) *δεδίδαχα*, &c. R. § 116. IX. 3.

Διδράσκω, *to escape*: (1 R. *δρά-*,) 1 fut. *δράσω*, &c. R. from *δράω*, a regular verb in use;) 2 aor. *ἔδρᾱν*, (from ΔΡΗΜΙ,) for which also *ἔδρᾱς*, *-ᾱς*, *-ᾱ*, &c. N. B. This verb is used in composition only.

Δοκέω, *to think*: (1 R. *δοκέ-* and *δόκ-*,) 1 f. *δόξω*, &c. R. from ΔΟΚΩ;—also 1 fut. *δοκήσω*, &c. R. but less in use than the other forms.

Δύναμαι, *I can*: (1 R. *δυνά-*,) like *ἵσταμαι*, 1 f. *δυνήσομαι*, &c. R. from ΔΥ-ΝΑΟΜΑΙ; 1 aor. pass. *ἐδυνάσθην* and *ἐδυνήθην*.

Δύω, *δύνω*, *to enclose*, *to go into*: (1 R. *δύ-*,) 1 fut. *δύσω*, *δέδυκα*, &c. R.; 2 aor. *ἔδυν*, from ΔΥΜΙ.

E.

Ἔδω, *ἔσθω*, and *ἐσθίω*, *to eat*: (1 R. *ἐδέ-*, 2 *ἐδ-*, 3 *ἐδ-*, also 2 R. *φαγ-* from *φίγω*,) 1 fut. *ἐδέσω*, p. pass. *ἐδήδεσμαι* for *ἤδεσμαι*; 1 aor. pass. *ἠδέσθην* from *ἐδέω*; 2 f. m. *ἔδομαι* and *ἐδοῦμαι*; p. m. *ἤδα*, Attic *ἔδηδα*, p. a. *ἤδοκα*, (by change of vowel, for *ἤδεκα*,) Attic, *ἐδήδοκα*, 2 aor. act. *ἔφαγον*, from *φάγω*; (*ἔδομαι* is rather the present used in the sense of the future.)

Ἐθέλω, *θέλω*, *θελέω*, *I wish*: (1 R. *θελέ-*,) 1 fut. *θελήσω*, *τεθέληκα*, R.

Ἔθω, *I am wont*: only with epic writers; perf. m. *εἴωθα*, Ionic *ἔωθα*, in the same signification.

Εἶδω has in general two distinct meanings, "*to see*" and "*to know.*" (1 R. *εἰδέ-*, 2 *ἰδ-*.) From the few tenses that do occur, it appears to have been regularly conjugated, ΕΙΔΩ, ΕΙΣΩ, ΕΙΚΑ, &c. In the sense of "*to see*," it has, in the active voice, only the 2 aor. *εἶδον* and *ἴδον*, which is used as a substitute for the 2 aor. of *δράω*, *to see*. In the middle voice, the pr. *εἴδομαι*, the imp. *εἰδόμην*, the 1 f. *ἴσομαι*, and 1 aor. *εἰσάμην*, occur in the sense of the active, and also in the sense of "*to seem*," "*to appear*," "*to resemble*:" in which sense they are found in the passive in the old poets.

Εἴδω, in the sense of *to know*, (1 R. *εἰδέ-*, 3 *οἰδ-* from *εἴδω*,) does not occur in the present, the place of which is made up, in the indicative singular, by the p. m. *οἶδα*, in the sense of the present, and in the dual and pl. by *ἴσημι*; the subjunctive has *εἴδω*, *-ῇς*, &c. and

the optative εἰδείην, -ης, &c. both from ΕΙΔΗΜΙ. The imperative has ἴσαθι, &c. from ἴσημι, and the infinitive and participle have εἰδέναι and εἰδώς, contracted from ΕΙΔΗΚΕΝΑΙ and ΕΙΔΗΚΩΣ, from the perfect εἴδηκα in the present sense.—In the sense of "*to know*," also, it has the 1 fut. εἰδήσω, p. εἴδηκα, &c. R. (from ΕΙΔΕΩ,) and by syncope εἶδα, and the pluperfect ᾔδειν, Attic ᾔδη, in the imperfect sense; thus,

Sing. ᾔδειν or ᾔδη, ᾔδεις or ᾔδεισθα, ᾔδει or ᾔδειν.
Dual. ᾔδειτον, contr. ᾖστον, ᾐδείτην, contr. ᾖστην.
Plur. ᾔδειμεν, contr. ᾖσμεν, ᾔδειτε, contr. ᾖστε, ᾔδεισαν, contr. ᾖσαν.
See also § 112. IX.

, *I resemble; I seem:* (1 R. εἰκ-, 2 ΙΚ-, 3 οἰκ-,) used only in the p. m. οἶκα, Ionic ἔοικα, Attic εἴκα, infin. εἰκέναι, part. εἰκώς, -υῖα, -ός; hence εἰκότως. From this verb also come εἴσκω and ἴσκω, *to compare.*

I am: (1 R. ἐ-,) from ΕΩ; 1 f. m. ἔσομαι, imp. ἴσθι. See § 112. I. But

I go: comes from ΙΩ, 1 f. m. εἶσομαι, p. εἶα, Attice ἦϊα. See § 112. II.

or ΕΠΩ, *to say:* used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. εἰπάμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέσπω, ἐνίσπω. The other parts are supplied from ἔρω, which see.

ω, *to drive:* (1 R. ἐλά-,) 1 fut. ἐλάσω, p. ἤλακα, &c. R. from ἐλάω, also in use. The Attic future is ἐλῶ, ἐλᾷς, ἐλᾷ, &c, for ἐλάσω, ἐλάσεις, &c.

, *to shake, to agitate:* (R. ἐνοθ-,) p. m. ἤνοθα, Attic ἐνήνοθα: used chiefly in compounds; as, παρ-ενήνοθεν, ἀν-ήνοθεν, &c.

ι, *to clothe:* (1 R. ἑ-,) 1 fut. ἕσω; p. pass. ἕμαι, and also ἔσμαι, from ΕΩ; ἀμφιέννυμι has Attice ἀμφιῶ for ἀμφιέσω; ἀμφιάζω and ἀμφίσκω are rare forms of the same word.

see εἶπω.

to be actively employed: (1 R. ἑπ-, 2 σπ-,) mid. ἕπομαι, *to follow*, 1 fut. ἕψομαι, has the 2 aor. ἕσπον and ἑσπόμην, as if from ΣΠΕΩ. See ἔχω; to be found chiefly in compounds.

ίνω, *to contend:* (1 R. ἐριδέ-,) 1 fut. ἐριδήσω, &c. from ΕΡΙΔΕΩ, per epenth. from ΕΡΙΔΩ: hence ἐρίζω, s. s. 1 fut. ἐρίσω, &c. Reg.

ι, see ἔρω.

to go away: (1 R. ἐῤῥέ-,) 1 f. ἐῤῥήσω, &c. R. from ΕΡΡΕΩ.

ίνω, *to make red:* (1 R. ἐρυθέ- and ἐρεύθ-,) 1 fut. ἐρυθήσω, &c. (R. from ΕΡΥΘΕΩ,) and also ἐρεύσω, as if from ΕΡΕΥΘΩ.

αι, *to go:* (1 R. ἐλευθ-, 2 ἐλυθ-, 3 ἐλυθ-,) 1 fut. ἐλεύσομαι, p. m. ἦλυθα, Attice ἐλήλυθα, from ΕΛΕΥΘΩ; whence also 2 aor. act. ἦλθον, by syncope for ΗΛΥΘΟΝ. In some tenses εἶμι is more in use than ἔρχομαι.

Ἐρῶ, by metathesis ῥέω, and by epenth. ἐρέω; also εἴρω, by ep. εἴρεω, from one or other of which the tenses in use are regularly formed; (1 R. ἐρ-, ῥέ-, and ἐρέ-, 2. ἐρ-,) thus, from ἔρω, 1 aor. m. ἠράμην, from ῥεω, 1 fut ῥήσω, and 1 aor. p. ἐῤῥήθην and ἐῤῥέθην; from ἐρέω, 1 fut. ἐρέσω, p. εἴρηκα, p. pass. εἴρημαι, 2 fut. ἔρῶ, 2. a. m. ἠρόμην; and probably from αἴρέω, comes the fut. αἱρήσομαι.

Ἔρομαι, in the sense of *to ask*, occurs chiefly as an aorist to ἐρωτάω.

Ἔσθίω, *to eat*: used in the pres. and imp. for ἔδω. See ἔδω.

Εὕδω, *to sleep*: (1 R. εὐδέ-,) 1 fut. εὑδήσω, &c. R. from ΕΥΔΕΩ, augments the initial vowel, thus, ηὗδον; so in compounds, καθηῦδον, &c.

Εὑρίσκω, *to find*: (1 R. εὑρέ-, 2 εὑρ-,) 1 f εὑρήσω, &c. R. from ΕΥΡΕΩ, by epenth. from ΕΥΡΩ; whence a form of the 1 aor. m. εὑράμην.

Ἐχθάνομαι and ἀπεχθάνομαι, *I am hated*: (1 R. ἐχθέ-,) 1 fut. ἐχθήσομαι, perf. p. ἤχθημαι, R. from ἐχθέομαι, from ἔχθω, poetic, and used only in the present.

Ἔχω *to have*: (1 R. ἔχ-, and σχέ-, 2 σχ-,) 1 fut. ἕξω, (with the aspirate,) or σχήσω, p. ἔσχηκα, &c. R. from ΣΚΕΩ, also σχέθω. This verb has another form of the present and imperf. ἴσχω and ἴσχον, in the sense of *to hold*, which has the future σχήσω, &c.; so also σχέθω, ἔσχεθον. In the compounds observe the following varieties: viz. ἀνέχω, (for which also ἀνασχέθω) in the middle has a double augment in the imperf. and 2 aor. ἠνειχόμην, ἠνεσχόμην: ἀμπέχω, *to enclose*, has 1 f. ἀμφέξω, 2 aor. ἤμπισχον; mid. ἀμπέχομαι or ἀμπισχνέομαι, *to wear*; 1 fut. ἀμφέξομαι, 2 aor. ἠμπισχόμην; ὑπισχνέομαι, *to promise*, 1 fut. ὑποσχήσομαι, &c. R.

Ἕψω, *to cook*: (1 R. ἐψέ-,) 1 fut. ἑψήσω, &c. Reg. from ΕΨΕΩ.

ΕΩ, *to place*: (1 R. ἑ-,) Defective, 1. a. εἷσα, 1 f. m. εἵσομαι, 1 a. m. εἱσάμην. The derivatives from this root are, 1. ἧμαι, *I sit*, (perf. for εἶμαι.) § 112. VI.; 2 ἵζομαι, *to set down*, (whence ἵζω and καθίζω, R.); 3. ἕννυμι, *to clothe*; and, 4. ἵημι, *to send*, ἥσω, εἷκα, R.

Ζ.

Ζάω, *to live*: (1 R. ζά-,) 1 f. m. ζήσομαι; 2 aor. ἔζην, as if from ΖΗΜΙ. See § 98. *Obs.* 2. To supply the defective parts of this verb, tenses are borrowed from βιόω.

Ζευγνύω and ζεύγνυμι, *to join*: (1 R. ζεύγ-, 2. ζυγ-,) 1 f. ζεύξω, &c. R. from ΖΕΥΓΩ, 2 a. p. ἐζύγην.

Ζωννύω, ζώννυμι, *to gird*: (1 R. ζό-,) 1 f. ζώσω, &c. R. from ζόω.

Η.

Ἡβάσκω, *to attain the age of puberty*: (1 R. ἡβά-,) 1 f. ἡβήσω, &c. R. from ἡβάω.

Ἥδω, *to sweeten, to please*: (1 R. ἡδ-,) 1 f. ἥσω, &c. R. s. s. as ἀνδάνω, which see.

Ἧμαι, *to sit*: see ΕΩ, and § 112. VI.

by Aphæresis for *φημί, I say:* likewise *ἦν, ἦ,* for *ἔφην, ἔφη.* See § 112. VIII.

Θ.

See *ἐθέλω.*

Ω, (Poetic) *to be amazed:* (1 R. *θήπ-*, 2 *θαπ-*,) p. m. *τέθηπα*, 2 aor. *ἔταφον*, by metathesis for *ἔθαπον*, of which the part. *θαπὼν* is in use.

ω, *to sharpen:* (1 R. *θήγ-*,) 1 f. *θήξω*, &c. R. from *θήγω*, s. s.

ινω, *to touch:* (R. *θίγ-*,) 1 f. *θίξω*, &c. R. from *θίγω*; 2 aor. *ἔθιγον.*

ω, *to die:* (1 R. *θνήκ-*, 2 *θαν-*,) 1 f. *θνήξω* from ΘΝΗΚΩ; p. *τέθνηκα*, and by syncope, *τέθναα*, whence the common forms, *τέθναμεν, τεθνᾶσιν, τεθνάναι*, &c. (§ 101. 5.); from ΘΑΝΩ comes 2 f. m. *θανοῦμαι*, and 2 aor. a. *ἔθανον.* From the p. a. *τέθνηκα*, comes a new present *τεθνήκω*, 1 f. *τεθνήξω.* Parts also occur as if from a form in *-μι*; thus, *τέθναθι, τεθναίην*, as if from *τέθνημι.*

ω, *θόρνυμι, θρώσκω, to leap:* (1 R. *θορέ-*, 2 *θορ-*,) 1 f. *θορήσω*, &c. R. from *θορέω*, 2 f. m. *θοροῦμαι*, 2 aor. act. *ἔθορον.*

I.

ω, *ἵδρυμι, to establish:* (1 R. *ἱδρύ-*,) from *ἱδρύω*, 1 f. *ἱδρύσω*, &c. R.

, *to set:* (1 R. *ἱζά-*, and *ἵδ-*,) 1 fut. *ἱζήσω*, &c. R. from *ἱζάω*; and *ἵσω*, &c. R. from *ἵζω* and ΙΩ. In like manner *καθιζάνω, καθίζω*, &c. See ΕΩ.

to go: pres. m. *ἴεμαι.* See § 112. III.

to send: (1 R. *ἑ-*,) 1 f. *ἥσω*, p. *εἷκα*, 1 aor. *ἧκα*, 2 aor. *ἦν*, from ΕΩ. § 112. IV.

, *ἱκνέομαι, to come:* (R. *ἵκ-*,) from *ἵκω*, s. s. R. whence they have 1 f. m. *ἵξομαι*, perf. pass. *ἷγμαι*, 2 aor. *ἱκόμην.*

ομαι, *to propitiate:* (1 R. *ἱλά-*,) 1 f. *ἱλάσομαι*, &c. R. from *ἱλάω*; whence ΙΑΗΜΙ, of which some parts occur in Homer.

αι. See *πέτομαι.*

, *to know:* m. *ἴσαμαι*, used in the singular number by Doric writers only. See *εἴδω.*

. See *ἔχω.*

ΖΩ, ΚΑΔΩ, ΚΑΔΕΩ, *to cause to yield:* (1 R. *καδέ-*,) 1 fut. ΚΑΔΗΣΩ p .p. f. *κεκαδήσομαι*, Hom.

ομαι, *to sit:* (*κατὰ* and *ἕζομαι*, 1 R. *ἑδ-*, 2 *ἰδ-*,) 2 fut. *καθεδοῦμαι*, 1 aor. p. *ἱκαθέσθην.*

αι, *to order:* (1 R. *κελέ-*,) 1 f. *κελήσομαι*, &c. R. from *κελέομαι.*

αι, *to lie:* see § 112. VII.

νύω, *κεράννυμι, to mix:* (1 R. *κερά-*,) 1 fut *κεράσω*, &c. Reg. from *κεράω.* Sometimes it inserts *σ* before *-θησομαι*, in 1 f. pass. sometimes not. Hence also *κιρνάω*, from which *κίρνημι*, s. s. imper. *κίρνα*, for *κίρναθι.*

Κερδαίνω, *to make gain*: (1 R. κερδαιν-, and κερδά-,) 1 f. κερδανῶ and κερδήσω; perf. κεκέρδηκα.

Κιχάνω, *to overtake*: (1 R. κιχέ-, 2 κιχ-,) 1 f. κιχήσω, &c. R. from κιχίω; 2 aor. ἔκιχον, and ἐκίχην, from KIXHMI.

Κίχρημι, *to lend*: (1 R. χρά-,) 1 fut. χρήσω, &c. R. from χράω.

Κλάζω, *to cry aloud*: (1 R. κλάγγ-, 3 κλαγ-,) 1 f. κλάγξω, &c. R. from κλάγγω; p. m. κέκληγα, as if from κλήζω.

Κλύω, *to hear*: (1 R. κλύ-,) Reg. except the imperative pres. κλῦθι, as if from ΚΛΥΜΙ.

Κορεννύω, κορέννυμι, *to satisfy*: (1 R. κορέ-,) 1 f. κορέσω and κορήσω, &c. R. from κορέω.

Κράζω, *to crow*: (1 R. κράγ-,) 1 f. κράξω, &c. R. exc. imper. perf. κέκραχθι.

Κρεμαννύω, κρεμάννυμι, and κρήμνημι, *to hang*: (1 R. κρεμά-,) 1 f. κρεμάσω, &c. R. from ΚΡΕΜΑΩ.

Κτείνω, *to kill*: (1 R. κτείν-, 2 κταν-, 3 κτον-,) 1 fut. κτενῶ. &c. R.; 2 aor. ἔκτανον, and ἔκτην from KTHMI.

Κυλίνδω, *to roll*: (1 R. κυλί-,) 1 fut. κυλίσω, &c. R. from κυλίω, s. s.

Κυνέω, *to kiss*: (R. κυνέ-, and κυ-,) 1 fut. κυνήσω, &c. R.; also κύσω, &c. R. from κύω.

Λ.

Λαγχάνω, *to receive by lot*: (1 R. λήχ-, 2 λαχ-, 3 λογχ-,) 1 f. λήξω, &c. R. from ΛΗΧΩ. 2 aor. ἔλαχον, perf. λέλογχα. § 101. 5.

Λαμβάνω, *to take*: (1 R. λήβ-, 2 λαβ-, 3 ληβ-,) 1 f. m. λήψομαι, p. εἴληφα, &c. R. from ΛΗΒΩ. Ionic perf. λελάβηκα; likewise 1 f. λάμψομαι, &c. R. as if from ΛΑΜΒΩ. Also of the same signification,—

Λάζω, λαζύω, and λάζυμι.

Λανθάνω, *to be hid*: (1 R. λήθ-, 2 λαθ-, 3 ληθ-,) 1 f. λήσω, &c. R. from λήθω; in the middle voice,—

Λανθάνομαι, *to forget*: 1 f. λήσομαι, &c. from the same.

Λίζω, *to hiss*: (1 R. λίγγ-,) 1 f. λίγξω, &c. R. from λίγγω, s. s.

Λούω, *to wash*: (1 R. λού-,) in the Attic dialect generally omits by syncope the short vowel after -ου-; thus, ἔλου, ἔλουμεν, λούμαι, λούσθαι, &c. for ἔλουε, ἐλούομεν, λούομαι, λούεσθαι, &c.

Λουέω, in some of its tenses occurs in Homer.

Μ.

Μανθάνω, *to learn*: (1 R. μαθέ-, 2 μαθ-,) 1 fut. μαθήσομαι, p. μεμάθηκα, &c. R. from ΜΑΘΕΩ; 2 aor. ἔμαθον.

Μάχομαι, *to fight*: (1 R. μαχέ-, 2 μαχ-,) 1 fut. μαχήσομαι and μαχέσομαι, &c. R. from ΜΑΧΕΟΜΑΙ.

Μεθύσκω, *to intoxicate*: (1 R. μεθύ-,) 1 f. μεθύσω, &c. from μεθύω, s. s.

Μέλω, *to care for*: (1 R. μελέ-, 2 μελ-, 3 μηλ-,) 1 f. μελήσω, from ΜΕΛΕΩ. 2 aor. ἔμελον, p. m. μέμηλα.

Μέλλω, *to be about to be*: (1 R. μελλέ-,) 1 f. μελλήσω, &c. R. from μελλέω.

ὐομαι, to bleat: (1 R. *μηκά-*, 2 *μακ-*, 3 *μηκ-*,) 1 f. *μηκάσομαι*, &c. R. (*μηκάζω*, s. s.) 2 aor *ἔμακον*, p. m. *μέμηκα*, from ΜΗΚΩ.

νύω, μίγνυμι, μίσγω, to mix: (1 R. *μίγ-*,) 1 f. *μίξω*, &c. R. from *μίγω*; 2 aor. *ἐμίγην* from ΜΙΓΗΜΙ.

νήσκω, to remember: (1 R. *μνά-*,) 1 fut. *μνήσω*, &c. R. from *μνάω*.

γνύω, μόργνυμι, to wipe off: (1 R. *μόργ-*,) 1 f. *μόρξω*, &c. from ΜΟΡΓΩ.

N.

ω, neut. *to dwell:* (1 R. *νά-*,) 1 f. *νάσω*, &c. R. from *νάω*, active, *to cause to dwell.*

ω, to wash: (1 R. *νιπ-*,) 1 f. *νίψω*, &c. R. from *νίπτω*, s. s.

O.

ω, to smell: (1 R. *ὀδ-*, and *ὀζέ-*, 2 *ὀδ-*, 3 *ὀδ-*,) 1 f. *ὄσω*, R. also *ὀζέσω* and *ὀζήσω*, p. *ὤζηκα*, &c. R. from ΟΖΕΩ, p. m. *ὤδα*; with the Attic reduplication *ὄδωδα*.

ύω, οἴγνυμι, to open: (1 R. *οἰγ-*,) 1 f. *οἴξω*, &c. R. from *οἴγω*. See *ἀνοίγω*.

ίνω, οἰδάνω, οἰδίσκω, to swell: (1 R. *οἰδέ-*,) 1 f. *οἰδήσω*, &c. R. from *οἰδέω*, Th. s. s.

αι and *ῖμαι, to think:* (1 R. *οἰέ-*,) 1 f. *οἰήσομαι*, &c. R. from *οἴομαι*; *οἴω*, the active form, is retained in some dialects.

ιμαι, to go: (1 R. *οἰχέ-*,) 1 f. *οἰχήσομαι*, p. *ᾠχημαι*, R. as if from ΟΙΧΕΟΜΑΙ.

ω, s. s. in the active form; (1 R. *οἰχό-*,) 1 f. *οἰχώσω*, p. *ᾠχωκα*, as if from *οἰχόω*.

σθαίνω, ὀλισθάνω, to glide: (1 R. *ὀλισθέ-*,) 1 f. *ὀλισθήσω*, &c. R. from *ὀλισθέω*, s. s.

ὐω, ὄλλυμι, to destroy: (1 R. *ὀλέ-*, 2 *ολ-*, 3 *ολ-*,) 1 f. *ὀλέσω*, &c. R. from ΟΛΕΩ; 2 fut. a. *ὀλῶ*, m. *ὀλοῦμαι*, 2 aor. *ὠλόμην*, p. *ὄλα*, Attice *ὄλωλα*. Other forms are

ω, ὀλέκω, ὀλέσκω.

ὐω, ὄμνυμι, to swear: (1 R. *ὀμό-*, 2 *ὀμ-*, from ΟΜΩ,) 1 f. *ὀμόσω*, &c. R. from ΟΜΟΩ, commonly with the reduplication in the perfect; 2 f. m. *ὀμοῦμαι* from ΟΜΩ.

ργνύω, ὀμόργνυμι, to wipe off: (1 R. *ὀμόργ-*,) 1 f. *ὀμόρξω*, &c. R. s. s. as, *μοργνύω*, which see.

μι, ὀνίνημι, to help: (1 R. *ὀνά-*,) 1 f. *ὀνήσω*, &c. R. from ΟΝΑΩ.

αίνω, to rush: (1 R. *ὁρμά-*,) 1 f. *ὁρμήσω*, &c. R. from *ὁρμάω*, s. s.

ύω, ὄρνυμι, to excite: (R. *ὀρ-*,) 1 f. *ὄρσω*, (§ 101. 4. (6)) from ΟΡΩ; 2 f. *ὀρῶ* from *ὄρω*, p. m. *ὄρωρα*; hence a new present, *ὄρσω*, s. s. and also *ὀρώρω*.

φραίνομαι, to smell: (1 R. *ὀσφραίν-* and *ὀσφρά-*,) 1 fut. *ὀσφρανοῦμαι*, R. and *ὀσφρήσομαι*, &c. R. from ΟΣΦΡΕΟΜΑΙ, by epenth. from *ὄσφρομαι*, from which *ὠσφρόμην*; hence also *ὀσφράω*, and *ὀσφράομαι*, s. s.

Οὐτάω, οὐτάζω, οὐτάσκω, ΟΥΤΗΜΙ, *to hit, to wound:* (1 R. οὐτά-,) 1 f. οὐτήσω, &c. R. from οὐτάω, infin. οὐτάμεναι, Hom. for οὐτάναι.

Ὀφείλω, ὄφλω, ὀφλισκάνω, *to owe:* viz. money, punishment, i. e. *to be guilty:* (1 R. ὀφειλέ-, and ὀφλέ-, 2. ὀφελ-,) 1 f. ὀφειλήσω and ὀφλήσω, &c. R. from ὀφειλέω and ὀφλέω; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἴθ' ὤφελον, *O that I,* εἴθ' ὤφελες, *O that thou,* &c.

Π

Πάσχω, *to suffer:* (1 R. πένθ-, seldom παθέ-, 2. παθ-, 3. πονθ-,) 1 f. m. πείσομαι, § 6. 18. p. m. πέπονθα; both from ΠΕΝΘΩ; 2 aor. ἔπαθον, also 1 fut. παθήσω, &c. R. from ΠΑΘΕΩ.

Πέσσω, *to digest:* (1 R. πέπ-,) 1 f. πέψω, &c. R. from πέπτω, s. s.

Πεταννύω, πετάννυμι, *to expand:* (1 R. πετά-,) 1 f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the contracted form πτάω. Another form is

Πιτνάω and πίτνημι, s. s.

Πέτομαι, πέταμαι, πετάομαι, *to fly:* (1 R. πετά-,) 1 f. πετήσομαι, &c. R. from πετάομαι; 2 aor. ἔπτην from ἵπτημι; also, p. p. πεπότημαι from ποτάομαι; by syncope ἐπετόμην becomes ἐπτόμην, and so of other tenses.

Πηγνύω, πήγνυμι, *to fasten:* (1 R. πήγ-, 2 παγ-, 3 πηγ-,) 1 f. πήξω, &c. R. from ΠΗΓΩ; p. m. πέπηγα, 2 aor. pass. ἐπάγην.

Πιλνάω, πίλνημι, *to approach:* (1 R. πελάδ-,) takes its tenses from πελάζω, s. s.

Πιμπλάνω and πίμπλημι, *to fill:* (1 R. πλήθ-, or πλά-,) 1 f. πλήσω, &c. R. from ΠΛΑΩ or πλήθω. When in composition μ comes before the initial π in this word, it is omitted before πλ; as, ἐμπίπλημι; so also in

Πίμπρημι, *to burn:* (1 R. πρήθ-,) 1 f. πρήσω, &c. R. from πρήθω.

Πίνω, *to drink:* (1 R. πό-, 2. πι-,) 1 fut. πώσω, &c. R. from ΠΟΩ; 2 aor. ἔπιον from πίω Th.; imperat. commonly πῖθι, sometimes πίε; fut. m. πίομαι, probably the present used in the future sense; or by elision of σ for πίσομαι; πιοῦμαι is also found. From this theme also comes

Ποτίζω, *to cause to drink:* (1 R. πί-,) 1 f. πίσω, &c. R. from πίω.

Πιπράσκω, *to sell:* (1 R. πρά-,) 1 f. πράσω, &c. R. from ΠΡΑΩ, probably from περάω, *to transfer.*

Πίπτω, Attic and Poetic πίτνω, *to fall:* (1 R. πέτ-, and πτό-, 2. πεσ-, from ΠΕΣΕΩ,) 1 f. πέσω, from the ancient ΠΕΤΩ; and πτώσω, p. πέπτωκα from ΠΤΟΩ; 2 aor. ἔπεσον, 2 f. m. πεσοῦμαι, as if from ΠΕΣΕΩ.

Πλάζω, *to lead astray:* (1 R. πλάγγ-, 2. πλαγ-,) 1 f. πλάγξω, &c. R. from πλάγγω; 2 aor. ἔπλαγον.

Πλήσσω, *to strike:* (1 R. πλήγ-, 2. πληγ- for πλαγ-,) 1 f. πλήξω, &c. R. exc. 2 aor. p. ἐπλήγην; compounds regular throughout.

ἰδνομαι, to learn by inquiry: (1 R. *πεύθ-*, 2. *πυθ-*,) 1 f. *πεύσομαι*, (poetic *πεύθομαι*,) &c. R. from *πεύθω*; 2 aor. m. *ἐπυθόμην*, perf. pass. *πέπυσμαι*.

P.

ω, ἔρδω, ΕΡΓΩ, *to do:* (1 R. *ρέγ-*, and *ἔργ-*, 3 *ὀργ-*, from 2 'ΑΡΓ-,) 1 f. *ῥέξω* and *ἔρξω*, &c. R. p. m. *ἔοργα*.

, to flow: (1 R. *ρευ-*, and *ρυέ-*,) 1 f. *ῥεύσω* and *ῥυήσω*, p. *ἐῤῥυηκα*, &c. R. from *ῥυέω*, 2 aor. pass. *ἐῤῥύην*.

νύω, ῥήγνυμι, to break: (1 R. *ῥήγ-*, 2 *ῥαγ-*, 3 *ρωγ-*, irreg.) 1 f. *ῥήξω*, &c. R. from *ῥήσσω*, (i. e. ΡΗΓΩ,) s. s. p. m. *ἔῤῥωγα*, 2 aor. pass. *ἐῤῥώγην*.

νύω, ῥώννυμι, to strengthen: (1 R. *ῥό-*,) 1 f. *ῥώσω*, &c. R. from ΡΟΩ.

Σ.

νύω, σβέννυμι, to extinguish: (1 R. *σβέ-*,) 1 f. *σβέσω*, &c. R. from *σβέω*; also p. *ἔσβηκα*, 2 aor. *ἔσβην*, from ΣΒΗΜΙ.

αννύω, σκεδάννυμι, σκιδνάω, σκίδνημι, to scatter: (1 R. *σκεδά-*,) 1 f. *σκεδάσω*, &c. R. from *σκεδάω*.

λω, to dry up: (1 R. *σκέλ-*, and *σκαλέ-*,) 1 f. *σκελῶ*, R. also *σκαλήσω*, p. *ἔσκληκα*, (by syncope for *ἐσκάληκα*), 1 aor. *ἔσκηλα*, 2 aor. *ἔσκλην*, from ΣΚΛΗΜΙ.

ω, to wipe: (1 R. *σμά-*, and *σμήχ-*,) 1 f. *σμήσω*, &c. p. *ἔσμηχα*, from *σμήχω*, s. s.

δω, to make a libation: (1 R. *σπένδ-*,) 1 f. *σπείσω*, &c. R. § 6. 18.

ενύω, στορέννυμι, to spread: (1 R. *στορέ-*,) 1 f. *στορέσω*, &c. R. from ΣΤΟΡΕΩ.

ννύω, στρώννυμι, to spread: (1 R. *στρό-*,) 1 f. *στρώσω*, &c. R. from ΣΤΡΟΩ.

ἴν. See *ἔχω*.

ω, to save: (1 R. *σώδ-*, or *σώ-*,) 1 f. *σώσω*, &c. R. exc. 1 aor. pass. *ἐσωθην* instead of *ἐσώσθην*.

T.

άω, to bear: (1 R. *τλά-*,) 1 f. *τλήσω*, &c. Reg. from the syncopated form *τλάω*, s. s.; 2 aor. *ἔτλην*, from *τλῆμι*.

νω, to cut: (1 R. *τέμ-*, also *τμά-*, and *τμήγ-*, 2 *ταμ-*, 3 *τομ-*,) Reg. also 1 f. *τμήσω* and *τμήξω*, from *τμάω* and *τμήγω*; 2 aor. *ἔταμον* and *ἔτμαγον*,—sometimes *ἔτεμον*.

-ω, to bear: (1 R. *τέκ-*, 2 *τεκ-*, 3 *τοκ-*,) 1 f. *τέξω*, &c. R. from ΤΕΚΩ. 2 aor. *ἔτεκον*, p. m. *τέτοκα*.

ω, τινύω, τίννυμι, to expiate: (1 R. *τί-*,) 1 f. *τίσω*, &c. R. from *τίω, to honour*.

ιάω, τιτραίνω, τίτρημι, to bore: (1 R. *τρά-*,) 1 f. *τρήσω*, &c. R. from *τράω*.

ιώσκω, to wound: (1 R. *τρό-*,) 1 f. *τρώσω*, &c. R. from *τροω*.

χω, to run: (1 R. *θρέχ-*, and *δραμέ-*, 2 *δραμ-*,) 1 f. *θρέξω*, p. *δεδράμηκα*, &c. R. from ΔΡΑΜΕΩ; 2 aor. *ἔδραμον*, 2 f. m. *δραμοῦμαι*.

Τυγχάνω, *to be, to obtain:* (1 R. τυχέ-, and τεύχ-, 2 τυχ-,) 1 f. τεύξω, &c. R. from ΤΥΧΕΩ; 2 aor. ἔτυχον; 1 fut. m. τεύξομαι from τεύχω. *Note.* This verb must be carefully distinguished from the regular verb,—

Τεύχω, *to prepare:* 1 f. τεύξω, &c. R.

Υ.

Ὑπισχνέομαι, *to promise:* (from ὑπό, and σχέω,) 1 f. ὑπισχήσομαι, &c. R. from ΥΠΟΣΧΕΟΜΑΙ. See ἔχω.

Φ.

Φάγομαι, pres. m. *to eat:* (1 R. φάγ-,) also the future for φαγεῦμαι, in the N. T. and later writers by the same anomaly as ἔδομαι and πίομαι; 2 aor. ἔφαγον. The rest of the tenses are formed from ἐσθίω. See ἔδω.

Φάσκω. See φημὶ.

Φέρω, *to bear:* used in the pres. and imperf. (1 R. οἰ-, ἐνέκ-, and ἐνέγκ-, 2 ἐνεγκ-, 3 ἐνοχ-,) f. οἴσω, (from ΟΙΩ), p. ΗΝΕΧΑ, &c. R. from ΕΝΕΚΩ; also, 1 f. pass. οἰσθήσομαι; 1 aor. act. ἤνεγκα for ἤνεγξα, from ΕΝΕΓΚΩ, Attice commonly ἤνεικα, &c.; 2 aor. ἤνεγκον, from the same; p. m. ἠνοχα from ΕΝΕΧΩ.

Φημί, *to say:* (1 R. φά-,) 1 f. φήσω; 2 aor ἔφην. See § 112. VIII.

Φθάνω, *to come before, to anticipate:* (1 R. φθά-,) 1 f. φθάσω or φθήσω, &c. R. from ΦΘΑΩ, 2 aor. ἔφθην from φθημὶ.

Φθίνω, *to corrupt, to fall:* (1 R. φθί-,) 1 f. φθίσω, &c. R. from φθίω, s. s.; other forms are

Φθίσθω, φθινέω, and φθινύθω, used in the pres. and imperf.

Φραγνύω, φράγνυμι, *to enclose:* (1 R. φράγ-,) 1 f. φράξω, &c. R. from ΦΡΑΓΩ, same as φράσσω, s. s.

Φύζω, *to flee, to put to flight:* (1 R. φύγ-,) 1 f. φύξω, &c. R. But p. in πέφυζα, formed immediately from the present. Other kindred forms are

Φεύγω and φεύγω, R. and it has the derivatives φυζάω and φύζημι.

Φύω, *to beget:* (1 R. φύ-,) 1 f. φύσω, 1 aor. ἔφυσα. But the perf. πέφυκα, and aor. 2. ἔφυν, have a passive signification, *to be begotten, to be, to become.*

Φύομαι and φύσομαι, have the same meaning and the same root.

Χ.

Χάζω, χανδάνω, *to recede, to stand open, to contain:* (1 R. χάδ-,) 1 fut. χάσω, &c. R. from ΧΑΔΩ, (s. s. with ΚΑΖΩ, which see). 2 aor. ἔχαδον and κέκαδον, p. m. κέχαδα and κέχανδα; derivatives and varieties of form are numerous, for which see Donnegan's Lex. on the word.

Χαίρω, *to rejoice:* (1 R. χαίρ-, and χαιρέ-, 2 χαρ-,) 1 f. χαρῶ, &c. R. Also 1 f. χαιρήσω, &c. R. from ΧΑΙΡΕΩ; 2 aor. p. ἐχάρην.

Χαίνω, *χάσκω*, *χασκάζω*, *to gape* or *yawn*: (1 R. *χαίν-*,) 1 f. *χανῶ*, &c. R. from *χαίνω*, a derivative from ΧΑΩ; from which also *κάζω* and *χάζω*; which see above.

Χέω, *to pour out*: (1 R. *χεύ-*,) 1 f. *χεύσω*, &c. R. 1 aor. *ἔχευα* and *ἔχεα*, (by elision for *ἔχευσα*,) hence imperative *χέον*, *χεάτω*, &c. infinitive *χέαι*.

Χράω. This verb has five different forms with as many different significations: Root of all *χρά-*.

1. *χράω*, *to give an oracular response*: Regular.
2. *κίχρημι*, *to lend*: like *ἵστημι*.
3. *χρή*, *it is necessary*: partly like verbs in *μι*, (see impers. verbs, § 114.)
4. *χράομαι*, *to use*: in the contracted tenses takes *η* for *α*, § 98. *Obs.* 2.
5. *ἀπόχρη*, *it suffices*: pl. *ἀποχρῶσιν*, inf. *ἀποχρῆν*, &c.

Χρωννύω, *χρώννυμι*, *to colour*: (1 R. *χρό-*,) 1 f. *χρώσω*, &c. R. p. pass. *κέχρωσμαι*.

Χωννύω, *χώννυμι*, *to heap*, *to dam*: (1 R. *χό-*,) 1 f. *χώσω*, &c. R. from *χόω*, s. s. perf. pass. *κέχώσμαι*.

Ω.

Ὠθέω, *to push*: (1 R. *ὄθ-*, and *ὀθέ-*,) has the syllabic augment throughout; thus, imp. *ἐώθουν*, 1 f. *ὤσω*, and *ὠθήσω*, Regular from both; 1 f p. *ὠσθήσομαι*.

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§ 118. INDECLINABLE WORDS OR PARTICLES.

The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*) the *Preposition* and the *Conjunction*.

THE ADVERB.

An ADVERB is a word joined to a *verb*, an *adjective* or another *adverb*, to modify or denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation* and *Comparison*.

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§ 119. OF THE SIGNIFICATION OF ADVERBS.

In respect of signification, adverbs may be arranged in Greek as they are in Latin and other languages, under the following heads:

1. ADVERBS OF PLACE; comprehending those which signify,

1st. *Rest in a place.* These generally end in θι, σι, ου, η, οι, χου, χη; as, ἀγρόθι, *in the field.*

2d. *Motion from a place.* These generally end in -θεν or -θε; as, ἀγρόθεν, *from the field.*

3d. *Motion to a place.* These generally end in δε, σε, ζε; as, ἀγρόνδε, *to the field.* § 120. II. 6.

4th. *Motion through or by a place.* These are generally feminine adjectives in the dative singular, having ὁδῷ understood; as, ἀλλῃ, *by another way.*

2. ADVERBS OF TIME; as, νῦν, *now*; τότε, *then*; ποτέ, *sometimes*, &c.

3. ADVERBS OF QUANTITY; πόσον, *how much*; πολύ, *much*; ὀλίγον, *a little*, &c.

4. ADVERBS OF QUALITY; these end in ως; in α and η (which are properly datives of the first declension); also in η, ι, ει, δον, δην, σι, and ξ.

5. ADVERBS OF MANNER; (viz. *of action or condition,*) including those which express *exhortation, affirmation, negation, granting, forbidding, interrogation, doubt*, &c.

6. ADVERBS OF RELATION; or such as express circumstances of *comparison, resemblance, order, assemblage, separation*, &c.

7. ADVERBS OF EXCLAMATION; in other languages usually denominated Interjections. (See *Obs.* 2.)

OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that beginning with a *vowel* they are INDEFINITES; with π, INTERROGATIVES; with τ, REDDITIVES or responsives, as follows:

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
ἡ, ὅπῃ, *which way. by what means.*	πῇ, *which way? by what means?*	τῇδε or ταύτῃ, *this way, or by this means.*
ᾗ, *how far. for what reason.*	πῶ, *how far? for what reason?*	τῇ, *so far. for that reason.*
ὅτε, ὁπότε, ἡνίκα, *when.*	πότε, πήνικα, *when?*	τότε, τήνικα, *then.*
ὅθεν, ὁπόθεν, *whence.*	πόθεν, *whence?*	τόθεν, *thence.*
ὅθι, *where.*	πόθι, *where?*	τόθι, *there.*
ὅσον, *how much.*	πόσον, *how much?*	τόσον, *so much.*
οἷον, *after what manner.*	ποῖον, *after what manner?*	τοῖον, *after that manner.*
ὁσάκις, *how often.*	ποσάκις, *how often?*	τοσάκις, *so often.*

Obs. 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express

Rejoicing; as, ἰού, ἰώ.
Grieving; as, ἰού, ὤ and ὦ.
Laughing; as, ἅ, ἅ.
Bewailing; as, ἀΐ, οἰ, ἰώ, ὀτοτοῖ.
Wishing; as, εἰ, εἴθε.
Rejecting; as, ἄπαγε.
Praising; as, εἶα, εὖγε.
Condemning; as, ὦ, φεῦ.
Admiring; as, ὦ, βαβαί, παπαί.
Deriding; as, ἰού, ὤ, ὅ.
Calling; as, ὦ.
Enjoining silence; as, ἢ, ἢ.
Threatening; as, οὐαί.
Raging; as, εὐοῖ.

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§ 120. OF THE FORMATION AND DERIVATION OF ADVERBS.

A few adverbs in Greek are primitives; as, *νῦν, now; χαμαί, on the ground; χθές, yesterday.*

But the greater part are derivatives, and consist of

I. Such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase; of these the following are examples:

1. The accusative of neuter adjectives; as, *πρῶτον, τοπρῶτον; πρῶτα, τὰ πρῶτα, first; τὰ μάλιστα, chiefly; ὀξύ, sharply.*

2. The oblique cases of nouns and pronouns; as,

Gen. *ὁμοῦ, together*; from *ὁμός, united.*
οὐδαμοῦ, never; from *οὐδαμός, no one.*
Dat. *κύκλῳ, around*, (i. e. *in a circle;*) from *κύκλος, a circle.*
τάχει, swiftly, with swiftness; from *τάχος, swiftness.*
Acc. *ἀρχὴν* and *ἀρχάς*. (sup. *κατά*) *from the beginning*; from *ἀρχή, the beginning.*
δίκην, as, like; from *δίκη, manner.*

3. Verbs are sometimes used as adverbs; thus,

The imperative; as, *ἄγε, ἴθι, ἴδε*, &c.
The 2d aorist active; as, *φέλον, φέλετον*; from ὀφείλω.
The present optative of *εἰμί*; [redacted]*εν.*

Obs. 1. To these may be added

1st. nouns compounded with prepositions; as, ἐκ ποδὸν, *out of the way.*
2d. Prepositions united together; as, παρὲκ, *abroad.*
3d. Prepositions joined with adverbs; as, ἔπειτα, *then.*

II. Such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as being the most important, may be noticed: viz.

Adverbs in

1. -ως, express a circumstance of quality or manner, and are for the most part formed from adjectives by changing -ος of the nominative or genitive into -ως; as, φίλως from φίλος; σωφρόνως from σώφρων, gen. σώφρονος.

2. -ι, or -ει, express a circumstance of manner, and are generally formed from nouns; as, ἀναιμεί, *without bloodshed;* αὐτοχειρί, *with one's own hand.*

3. -τι and -τει are formed from the verbal adjectives in -τὸς and -τέος; thus, ὀνομαστι, *by name;* ἀνιδρωτι, *without sweating.* So also those in -δην, (the characteristic of the verb being changed when necessary, according to the laws of Euphony, § 6. 2.); thus, from βατὸς is formed βάδην, *by steps,* (from βάω); from συλληπτὸς, συλλήβδην, *collectively;* from κρυπτὸς, κρύβδην, *secretly,* &c. Sometimes the termination -άδην is added; as, σποράδην, *scattered.*

4. -ιστι come from verbs in -ίζω, derived from nouns signifying a nation, party, or class, and signify *after the manner, language,* &c. of such nation, &c.; as, Ἑλληνιστι, *after the manner of the Greeks;* ἀνθρωποδιστι, *after the manner of men.*

5. -δον and -ηδον are chiefly derived from nouns, and relate chiefly to external form and character; as, ἀγεληδόν, *in herds;* βοτρυδόν, *resembling grapes.*

Note. If derived from verbal adjectives they agree in signification with those in -δην; as, ἀναφανδόν, *openly.*

6. Adverbs denoting certain relations of *place,* are formed by the addition of certain syllables to the words from which they are derived; viz. *In a place* is denoted by the terminations θι, σι, ου, η, [illegible]ον and χη; *from a place,* by -θεν or -θε; *and to a place,* by -δε, -σε, and -ζε.

Exc. Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination -ω; thus,

In a place.	To a place.	From a place.
ἄνω, *above.*	ἄνω, *upwards.*	ἄνωθεν, *from above,* (from ἀνά.)
κάτω, *below.*	κάτω, *downwards.*	κάτωθεν, *from below,* (,, κατά.)

§ 121. COMPARISON OF ADVERBS.

1. Adverbs derived from adjectives compared by -τερος and -ταιος, are compared by changing -ος of these terminations into -ως; as,

σοφῶς, σοφωτέρως, σοφωτάτως, from σοφὸς.

2. Adverbs derived from adjectives, compared by -ίων and -ιστος, commonly take the neuter singular of the comparative and neuter plural of the superlative for their comparative and superlative; thus,

αἰσχρῶς, ἀισχίον, αἴσχιστα, (from αἰσχρὸς.)

Note 1. This mode of comparison is also used, though more rarely, for those derived from adjectives compared by -τερος and -τατος; as,

σοφῶς, σοφώτερον, σοφώτατα.

Note 2. The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed; as, τὸ πλεῖστον, (sup. κατά.)

3. Adverbs in -ω, formed from prepositions, are compared by adding -τέρω and -τάτω; as, ἄνω, ἀνωτέρω, ἀνωτάτω. So also prepositions in the sense of adverbs; as, ἀπό, ἀπωτέρω.

Note. Some other adverbs imitate this mode of comparison; as, ἐγγύς, ἐγγυτέρω, ἐγγυτάτω; yet as often otherwise; thus, comp. ἐγγύτερον, and ἔγγιον, superl. ἔγγιστα.

§ 122. INSEPARABLE ADVERBIAL PARTICLES.

Certain particles, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows:

1. The particle ἀ (which becomes ἀν before a vowel) has three different significations:

1st. It marks *privation*, (from ἄνευ, *without*;) as, ἄνυδρος, *without water.*

2d. —— *increase*, (from ἄγαν, *much*;) as, ἄξυλος, *much wooded.*

3d. —— *union*, (from ἅμα, *together*;) as, ἄλοχος, *a consort.*

2. Ἀρι, ἐρι, βου, βρῑ, δά, ζά, λά, λι, and sometimes νή and νέ, increase the signification; as, δήλος, *manifest*; ἀριδήλος, *very manifest*, &c.

3. Νή and νέ generally express *privation* or *negation*; as, νήπιος, *an infant*, from νή and ἔπω, *I speak*; but

Exc. Νή sometimes increases the signification; as, νήχυτος, *that flows in a full stream*, from νή and χύω.

4. Δύς expresses *difficulty*, *trouble*, or *misfortune*; as, δυσμενής, *malevolent*; δυστυχέω, *I am unhappy.*

Note. The contrary of δύς is εὖ, (which is also found by itself.) It signifies *well* or *with facility*; as, εὐμενής, *benevolent*; εὐτυχέω, *I am happy.*

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§ 123. OF THE PREPOSITIONS.

A PREPOSITION is an indeclinable part of speech, which points out the relation of one thing to another, and always governs a certain case.

1. The primary use of prepositions seems to have been to indicate the relation of one thing to another in respect of PLACE. From this, by a natural and easy analogy, they are used to express similar relations in respect of TIME.

2. From their primary and more common use to express certain relations of place and time, they are also used by analogy and figure to express various other connexions and relations among objects, in all of which, however, the primary and original use of the word may easily be traced.

3. All prepositions ending with a vowel, except ἀμφί, περί, and πρό, reject the final vowel when compounded with or standing before a word beginning with a vowel; ἀμφί generally retains ι, but there are many exceptions. It is always rejected before the augment ε. Πρό before ε sometimes combines with it by contraction; thus, πρὸ ἔργου becomes προὔργου. § 89. *Obs.* 2.

4. There are eighteen prepositions, properly so called, in the Greek language; of these

Four govern the *Genitive* only, viz.	Ἀντὶ, ἀπὸ, ἐκ or ἐξ, πρὸ.
Two govern the *Dative* only,	Ἐν, σὺν.
Two govern the *Accusative* only,	Εἰς or ἐς, and ἀνὰ.
Four govern the *Gen.* and *Acc.*	Διὰ, κατὰ, μετὰ, ὑπὲρ.
Six govern the *Gen.*, *Dat.*, & *Acc.*	Ἀμφὶ, περὶ, ἐπὶ, παρὰ, πρὸς, and ὑπὸ.

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§ 124. ALPHABETICAL LIST OF PREPOSITIONS.

1. Ἀμφὶ, *the Genitive, Dative, and Accusative.*

PRIMARY SIGNIFICATION; *round, round about.*

WITH THE GENITIVE; *round, round about;* at the same time proceeding or originating from; *of,* or *concerning, upon, in addition to, for the sake of, for the love of.*

WITH THE DATIVE; *round,* with the idea of rest and continuance; *of* or *concerning, among, after,* or *near, upon, for,* i. e. in defence of; *for,* i. e. on account of; *with.*

WITH THE ACCUSATIVE; *round,* with the idea of tendency or approximation to; *near, of, concerning,* or *belonging to.* See also § 134. 13.

IN COMPOSITION, *about, round about.*

2. Ἀνὰ, *the Accusative.* In poetry, sometimes *the Dative.*

PRIMARY SIGNIFICATION; *motion upwards,* opposed to κατὰ.

WITH THE ACCUSATIVE; *over, up along, through, during, among, with, in;* in computation, *up,* viz. from a point backwards.

WITH THE DATIVE; *upon, on, in,* with the idea of elevation and rest.

IN COMPOSITION; *motion upwards, repetition, increase, back again.*

3. Ἀντὶ, *the Genitive.*

PRIMARY MEANING; *in front of,* in a state of rest; *set over against,* i. e. by way of exchange, comparison, equivalence, or preference. Hence,

WITH THE GENITIVE; *For,* i. e. equivalent; *before,* in preference; *instead of, against, equal to, for,* in consideration of; *upon.*

IN COMPOSITION; *equality, substitution, reciprocity, comparison; opposition*

4. Ἀπὸ, *the Genitive.*

PRIMARY SIGNIFICATION; *removal from,* viz. contact with; opposite of πρὸς.

WITH THE GENITIVE; *From, on, after,* (from the time of,) *against, by means of, with, upon, of,* i. e. proceeding from; *on account of, for, of,* i. e. belonging to; e. g. οἱ ἀπὸ, *those belonging to,* viz. the Council, Plebeians, Stoics, &c.

IN COMPOSITION; *departure, separation, negation, privation, augmentation.*

5. Διὰ, the Genitive and Accusative.

PRIMARY SIGNIFICATION; *through, motion through.*

WITH THE GENITIVE; 1. *By means of, with,* viz. as an instrument; 2. with regard to the space or time passed through, *at, in;* with numerals, *every;* as, διὰ πέντε, *every five.*

WITH THE ACCUSATIVE; *For, on account of,* viz. as the end, occasion, or cause; e. g. πάντα δι' αὐτοῦ ἐγένετο, *all things were made* BY *him;* πάντα δι' αὐτὸν ἐγένετο, *all things were made* FOR *him.*

IN COMPOSITION; *separation, division, arrangement, passage through, reciprocation, opposition,* or *competition, perseverance.*

6. Εἰς or ἐς, the Accusative.

PRIMARY SIGNIFICATION; *to, into;* motion from *without* to *within;* the opposite of ἐκ.

WITH THE ACCUSATIVE; *to, toward, against, among, before, concerning, in respect of, in;* with numerals, *about.* It forms distributives; as, εἰς ἕνα, *one by one;* it is used adverbially, εἰς ἅπαξ, *once;* εἰς δίς, *twice.*

IN COMPOSITION; *into.*

NOTE. when before a Genitive, an accusative is understood.

7. Ἐκ, (before a vowel Ἐξ,) the Genitive.

PRIMARY SIGNIFICATION; *from, out, out of,* motion from *within* to *without;* opposite of εἰς.

WITH THE GENITIVE it denotes *motion from, causation, change of state;* rendered *of,* i. e. made of; *of,* viz. the number; *out of, by, with, according to.*

IN COMPOSITION; *out of,* it denotes *division* or *separation, pre-eminence, completion* or *success, intensity.*

8. Ἐν, the Dative.

PRIMARY SIGNIFICATION; *in,* with the idea of rest and being contained within.

WITH THE DATIVE; *within, during, among, before, in the power of, by,* viz., by means of; *in the case of, with, into.*

IN COMPOSITION; *in* or *among.*

9. Ἐπὶ, the Genitive, Dative, and Accusative.

PRIMARY SIGNIFICATION; *on* or *upon,* with motion or rest.

WITH THE GENITIVE; *on, upon, at, in,* or *near; during, through, under, in the time of; after, with, by.*

WITH THE DATIVE; *upon,* i. e. close and continuing upon, *in the power of,* i. e. resting upon; *on condition, during, besides,* i. e. in addition to; *for,* i. e. *in order to; after, with, against, along, among, over,* viz. in authority.

WITH THE ACCUSATIVE; *on* or *upon*, with the idea of tendency or approach towards; *to, towards, under*, so as to be dependent upon; *in, over, during, against*, viz., motion towards with hostile intent.

IN COMPOSITION; *addition, increase, reciprocity, succession.*

10. *Κατὰ, the Genitive and Accusative.*

PRIMARY SIGNIFICATION; *down along*, (parallel); *down to, upon*, or *at*, (perpendicular); *down through*, (transverse); opposite of *ἀνὰ*.

WITH THE GENITIVE; *down from*, viz. originating or proceeding down from, directed down by; *along, on, through*, downwards; *under, upon, at*, as a mark; *before, respecting, by*, viz., in swearing; *against, among.*

WITH THE ACCUSATIVE; *down* (not from, but,) *parallel to, down along*, or *to; through, according to, in respect of; in, on, by, near to, at, opposite*, or *before, during.* Adverbially, *κατὰ μικρὸν, by degrees.*

IN COMPOSITION; *down, opposition, intensity.*

11 *Μετα,* the Genitive, Dative, and, (with the Poets,) the Accusative.*

PRIMARY SIGNIFICATION; *with, together with*, not as *a part of*, or *one with;* expressing a connexion less close than *σὺν.*

WITH THE GENITIVE; *with, together with, by means of*, viz., as connected with and depending upon; *according to, and*, i. e. in conjunction with, as an agent, or object; *with*, i. e. against; *with*, i. e. for, on the side of; *among.*

WITH THE ACCUSATIVE; *after*, i. e. following close or near to, in respect to space or time; *next to, next after, to, towards, for*, or *after*, with a view to bring; *between, in.*

WITH THE DATIVE; by the poets only, *in, with, among.*

IN COMPOSITION; *participation, change, reciprocity.*

12. *Παρὰ, the Genitive, Dative, or Accusative.*

PRIMARY SIGNIFICATION; denotes motion *from, close to*, or *towards* an object, according to the case with which it is joined.

WITH THE GENITIVE; *from*, i. e. from beside; *of*, proceeding from; *by, with, near, from among, above*, or *in comparison with.*

WITH THE DATIVE, *at, with, near, among*, with the idea of continuance.

WITH THE ACCUSATIVE; *to, beyond, beside, towards*, i. e. to the side of; *through along, against, in comparison with.*

IN COMPOSITION; it retains its general meaning; also *defect.*

13. *Περὶ, the Genitive, Dative, and Accusative.*

PRIMARY SIGNIFICATION; *round, round about*, nearly the same with *ἀμφὶ*, but in a sense less close.

WITH THE GENITIVE; *round, round about*, with the idea of origin or cause; *about*, i. e. of, or concerning; *with, for*, viz. in defence of; *above* or *before*, denoting *pre-eminence* or *superiority.*

WITH THE DATIVE; *round, round about*, with rest or continuance; *for*, i. e. concerning, on account of; *from*.

WITH THE ACCUSATIVE; *round*, or *about*, with tendency or approach to; *concerning* or *towards, about*, i. e. near to, advancing towards; *about*, i. e. with regard to; *in, of, against*.

IN COMPOSITION; *round about*, also denoting *increase, abundance*.

14. Πρὸ, *the Genitive.*

PRIMARY SIGNIFICATION; *before*, in respect of place or time, but without the idea of opposition or comparison which belongs to ἀντὶ.

WITH THE GENITIVE; *before*, in the presence of; *at the command of, through*, denoting cause or origin; *for*, in defence of; *for*, for the advantage of; *before*, denoting preference.

IN COMPOSITION; *before;* with verbs of motion, *forth, forward*.

15. Πρὸς, *the Genitive, Dative and Accusative.*

PRIMARY SIGNIFICATION; *transition* or *passage*, the relative direction being indicated by the case.

WITH THE GENITIVE; *from*, i. e. transition from; *from, by*, denoting the agent; *belonging to*, or *the property of; of*, proceeding from; *on the side of: By*, in oaths and supplications; *before, to*, so as to be protected by.

WITH THE DATIVE; *close to, near*, and continuing; *besides, in addition to, before, occupied* or *busy with*.

WITH THE ACCUSATIVE; *to* or *towards, against, according to, with, in comparison of*.

IN COMPOSITION; *motion to, addition, against, close to*.

16. Σὺν, *the Dative.*

PRIMARY SIGNIFICATION; *with*, closely connected with another, so as in some sense to form one with it; see μετὰ.

WITH THE DATIVE; *with, together with, according to, besides, with the assistance of, at, during, to, on the side of*.

IN COMPOSITION; *concurrence in action, association, combination, collection, completion*, or *fulfilment, collision, intensity*.

17. Ὑπὲρ, *the Genitive and Accusative.*

PRIMARY SIGNIFICATION, *over*, or *above*, viz. in respect of *place*, and hence figuratively, *over*, in respect of power, authority, protection.

WITH THE GENITIVE; *above*, in a state of rest; *over*, in a state of motion; *for*, i. e. in defence of; *for*, viz. in the place of; *for*, on account of; *by, for the sake of, of, concerning, in order to*.

WITH THE ACCUSATIVE; *over beyond, above* or *beyond, above*, i. e. *more than; against*.

IN COMPOSITION; it retains its primary signification, also sometimes it augments.

18. Ὑπὸ, *the Genitive, Dative, and Accusative.*

PRIMARY SIGNIFICATION; *under*, modified by its case.

WITH THE GENITIVE; *under*, generally with the idea of protection, subjection, or the object of influence proceeding from; also *by*, *with*, i. e. under the direction of; *by means of*, *for*, i. e. under the influence of.

WITH THE DATIVE; simply *under*, completely under and continuing; *by*.

WITH THE ACCUSATIVE; *under*, viz., moving and proceeding under or coming up to the under part of a thing; *to*, *behind*, *about*, *on the eve of*.

IN COMPOSITION; it retains its primary signification. Sometimes it denotes *diminution*, *privacy*, *beginning*.

OBSERVATIONS.

1. The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

2. In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, ἀπὸ ἑαυτοῦ must be written ἀφ' ἑαυτοῦ. Περὶ, however, never drops its final vowel, and ἐκ never changes its final letter except before a vowel, when it is changed into ἐξ.

3. The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, ἔνι is used for ἔνεστι, *it is lawful*; πέρι for περίεστι, *it is superfluous*; ἄνα for ἀναστῆθι, *arise*; πάρα for πάρεστι, *he is present*.

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§ 125. OF CONJUNCTIONS.

A Conjunction is an indeclinable part of speech, which serves to connect words and sentences together.

Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.

1. *Connective;* as, καὶ, τὲ, *and*; in poetry, ἠδὲ, ἰδὲ, ἠμὲν, *and*; καὶ δὲ, *also*, &c.
2. *Disjunctive;* as, ἤ, ἤτοι; in poetry, ἦε; and sometimes ἤγουν, ἤπου, *or*.
3. *Concessive;* as, κἄν, καίπερ, εἰ καὶ, although.

4. *Adversative*; as, ἀλλὰ, δὲ, ἀτὰρ, *but*; γὲ, *at least*; μὲν, ἀλλὰ μὲν, *but, truly, indeed*; μέντοι, *yet*, &c.
5. *Causatives*, which assign a reason for something previously said; as, γὰρ, *for*; ἵνα, ὅτι, ὅπως, ὅφρα, *that*, ὡς, ὥστε, *that, so that*; οὕνεκα, (in poetry) *because*; εἴπερ, *since indeed*; ἐπεὶ, *since, after that.*
6. *Conclusive*, or such as are used in drawing a conclusion, or inference from something previously said; as. ἄρα, οὖν, *therefore*; διὸ, διοπὲρ, *wherefore*, δὴ, *then, truly*; τοίνυν, νὺ or νὺν, *therefore*; τοιγαροῦν, (emphatic) *wherefore*; οὔκουν, *not therefore.*
7. *Conditional*; as, εἰ. ἄν, ἔαν, ἤν. in poetry, κὲ, or κὲν, αἰ, αἴκε, *if*; εἴπερ, *if indeed.*
8. *Expletive*; as, γὲ, πὲρ, τοὶ, ῥὰ, θὲν, νὺ, ποῦ, πῶ, ἄρ, &c.

ADVERBIAL AND CONJUNCTIVE PARTICLES.

The following remarks on the signification and use of cer tain adverbial and conjunctive particles. will be useful for reference. For more ample information on this subject. the advanced student is referred to the work of Hoogeveen on the Greek Particles, an abridged translation of which has been published by the Rev. John Seager, B. A.

ΑΛΛΑ.

1. Ἀλλά is adverbial, and commonly answers to the English *but*. It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered "*well, then,*" *therefore.* Thus, ἀλλ' εὖ ἴσθι, ὅτι ἕξει τοῦθ' οὕτως, *Well, then, know that this will be so*, i. e. *οὐκ ἀκνήσει, ἀλλ'*, &c. *I will not be unwilling but, on the contrary, know*, &c.

2. Ἀλλὰ γάρ. Thus combined γάρ introduces a reason for the opposition expressed by ἀλλά; as, ἀλλὰ γὰρ Κρέοντα λεύσσω, παύσω τοὺς παρεστῶτας λόγους, BUT *I will stop the present discourse*, FOR *I see Creon coming.* Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, ἀλλὰ γὰρ ἐν ᾅδου δίκην δώσομεν, where there must be supplied from the preceding sentence, *οὐκ ἀζήμιοι ἀπαλλάξομεν*, BUT *we shall not escape unpunished*, FOR *we shall render satisfaction in Hades.* Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connexion and sense of the passage will readily suggest, such as, *But* this is not surprising, *for*; *But* this is not impossible, *for*; &c.

3. Ἀλλά γε restricts with emphasis that which is general to something more special; as, ἀλλ' οὐκ ἄν ἀγροίκως γε, οἶμαι, λοιδορήσειαν. BUT AT LEAST *they would not, I think, revile us in a rude manner.*

4. Ἀλλ' οὖν γε. When these particles are combined, they usually intimate that along with the opposition expressed by ἀλλὰ a consequence of what has preceded is also expressed; thus, ἀλλ' οὖν τοῦτον γε τὸν χρόνον ἧττον ἀηδὴς ἔσομαι. YET *I will* FOR THIS REASON *now* AT LEAST *be less disagreeable.*

5. Ἀλλά joined with οὐδέ strengthens the negative; as, ἀλλ' οὐδὲ πειράσομαι, *Nay, I will not even try.* In such sentences οὐ μόνον οὐ may be supplied, equivalent to, *I will not only not do it,* BUT *I will not even try.*

6. Ἀλλά is strengthened by adding τοι; as, ἀλλ' ἡδύ τοι, ἢν αὐλὸς παρῇ, *Why, that is a pleasant thing enough, if,* &c.

AN, (Poet. KE or KEN.)

Ἄν (Poetice κε or κεν) according to Professor Dunbar, is derived from ἄω, the same as ἰάω, to *give, grant,* or *allow;* and that the primary meaning of the particle thus derived is *granted* or *allowed,* which can be readily traced in all the variety of expression in which it is employed. This particle is used

1. In the sense of ἐάν, *if,* of which in this sense it is probably only an abbreviated form. Thus used, it expresses a condition, and may begin a sentence; as, ἄν θεὸς θέλῃ, *if (granted) God will.* In all its *other applications* ἄν can stand only after other words in its clause.

2. It is used with indefinites, adding to them the force of the Latin *-cunque, -soever;* as, ὅστις ἄν, *whoever,* or *whosoever.*

3. It is used most generally to limit the verb to which it belongs, and partly or entirely takes from that verb its direct affirmative power.

With the INDICATIVE *imperfect, pluperfect,* and *aorists,* it is rendered by *should, would; should have, would have,* &c. § 170. 4. and *Obs.* 1.; and also to express *ability,* and rendered by *could* or *could have.* It is sometimes joined to the future, and seems to soften the decisiveness of the statement; as, ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι, *and he will* PERHAPS *be angry to whom I go.* It is but very seldom found with the indicative present; a few instances, however, have been produced from Aristophanes and Plutus.

With the SUBJUNCTIVE it is never joined, unless accompanied with certain other words, such as ὅς, ὅσος, ὅστις, ὁπότερος, οὗ, ὅπου, ἵνα, &c. &c. except when used in the sense of ἐάν as above. (1.)

It is used with the OPTATIVE of all the tenses except the future, as in § 172. *Obs.* 6. II. 2d, 3d, 4th, 5th, 6th.

With the INFINITIVE and PARTICIPLES it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with ἄν; as, οἴονται ἀναμάχεσθαι ἄν, *they think that they could retrieve themselves;* τἄλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I omit the rest,* THOUGH I HAVE *much to say.*

4. It is used in positive statements with different moods to give an expression of hesitation and modesty to the assertion; as, ὡς ἄν μοι δόκῃ, *as it seems* (WOULD SEEM) *to me;* οὐκ ἄν οἶδα, I (SHOULD) HARDLY know.

5. Ἄν is frequently repeated, either on account of its standing at a great distance from the verb, or to give emphasis to the condition suggested by it; στὰς ἄν — — — λέγοιμι ἄν, *having stationed myself — — — I would say;* πῶς δέ γ' ἄν καλῶς λέγοις ἄν; *how* CAN *you, how* CAN *you say,* &c.?

6. It is sometimes used to intimate that the verb in the preceding clause is to be repeated; as, εἰ δή τῳ σοφώτερος φαίην εἶναι, τουτῳ ἄν (sc. φαίην εἶναι σοφώτερος), *if I thought to be more wise in any thing,* IT WOULD BE IN THIS.

ἌΡΑ.

1. Ἄρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "*of course,*" "*in the nature of things,*" and is commonly rendered *therefore, consequently;* it is used in the successive steps of a train of reasoning; as, If there are altars there are also gods; ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί, *But there certainly are altars;* THEREFORE *there are gods too.* It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With εἰ or ἐάν it expresses conjecture; as, εἰ ἄρα δύνονται, *if* INDEED (i. e. *in the course of things*) *they can.* Sometimes it serves for an emphatic asseveration as if founded on an inference.

2. The adverb ἆρα is different from this, and is always placed first in a clause or sentence. It is merely an interrogative particle like the Latin *num* or *utrum;* as, ἆρα κατάδηλον ὃ βούλομαι λέγειν; *Is, then, what I wish to say evident?* When a negative answer is expected it has generally the particle μὴ annexed. The Latin *nonne* is expressed by ἆρ' οὐ, and sometimes by ἆρα alone.

ΓΑΡ.

1. Γάρ, *for,* always follows other words like the Latin *enim,* which it resembles in signification, and for which at the beginning of a sentence καὶ γάρ, like the Latin *etenim,* is often used. Its use is to assign a *reason* for what is said. Very often, however, that of which it assigns the cause is merely implied or hinted at, and must be supplied to show the force of γάρ. It will frequently be found to refer to such expressions understood; as, *Yes, No, no wonder, I believe, I cannot,* &c., as, for example, in the answer so common in Plato, ἔστι γὰρ οὕτω, Yes, or certainly, FOR *so it is.* Thus, Homer, Od. 10. 501. Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει; *Oh Circe,* (I cannot go thither,) FOR *who will guide me on this way?* From this interrogative use it came sometimes to be used merely to strengthen a question, like the Latin *nam* in *quisnam.*

2. In such expressions as καὶ γάρ, ἀλλὰ γάρ, the former particle indicates the omission of something of which γάρ assigns a cause; thus, καὶ γάρ, strictly translated means, *and* (no wonder,) *for; and* (it is natural,) *for;* and the like for the rendering of ἀλλὰ γάρ. See ἀλλά. 2.

ΓΕ.

Γέ (enclitic) is a particle of limitation, and signifies *at least, certainly, however, indeed*, and is used to single out an individual object from a number; as, εἰ μὴ ὅλον μέρος γε, *if not the whole* AT LEAST *a part*; ἔγω γε, *I indeed, I at least.* In most combinations it can be rendered into English only by giving *greater emphasis* to the word with which it is connected.

ΔΕ.

The particle δε, *but*, is used both to distinguish and oppose, and always stands after one or more words in a clause. It often serves, however, merely to mark transition from one proposition to another; and, in general, every proposition which has no other conjunction at its commencement, takes this δέ, whether really opposed to the preceding or not. When so used, it may be rendered by *and, for*, or any other word which the nature of the connection may require; or it may often remain untranslated. Its principal use, however, is in connexion with μέν, which see.

ΔΗ.

Δή, a particle of affirmation, signifies *truly, really, without doubt.* It is used in affirmative answers; as, δῆλον δὴ, *it is certainly manifest.* It is used ironically, especially after ὡς; and after relative and comparative words it is usually emphatical. With ποῦ joined to it (δήπου,) it signifies *certainly, viz.*, and sometimes *perhaps.* It differs from μήν and γε, also affirmative words, in this, that δή strongly asserts a thing as already established; μήν goes on to press the assertion without relaxing as to what has preceded; while γε asserts with limitation, yielding as to the *past*, or *other things*, but insisting upon *this.*

2. Δὴ, from ἤδη, as an adverb, signifies *now;* joined with νῦν, *this very moment;* as, νῦν ἤδη μαχητέον, *we must fight this very moment.* With verbs in the preterite, it denotes *just now.* As a conjunction, it is used, 1. in exhorting; as, λέγε δὴ, *come now, read;* 2. In questions, it indicates the earnestness of the speaker, and his desire of an immediate answer; as, τὰ ποῖα δὴ ταῦτα; *what now are these?* 3. In expressing admiration when joined with πότε; as, τί δήποτε τουτῶν, *why now these;* 4. In commencing a subject; as, Ὧδε δὴ σκοπῶμεν αὐτό, *now let us consider it in this way;* 5. In marking the successive stages of thought as they rise one above another. In each of these it signifies *now truly*, until at the last it signifies *finally.*

KAI and TE.

Καὶ and τε have the same significations in reference to each other as the Latin *et* and *que.* Both connect single ideas, and the entire parts of a sentence. With the older poets τε is more common than in the Attic prose writers, and it is commonly put not merely once between the connected parts, but joined to each of them; as, πατὴρ ἀνδρῶν τε θεῶν τε, the father of both gods

and men. When τε precedes καὶ in separate clauses, the former signifies *not only*; the latter, *but also*; τε καὶ, *and also*, connect more closely than simple καὶ; καὶ—καὶ, *both—and*; *as well—as*; ἄλλως τε καὶ, *especially*, i. e. (both in other respects) *and also, particularly also.*

MA and NH.

Μὰ and Νὴ are particles of obtestation, and always govern the accusative of the object; νὴ is always affirmative; μὰ, when alone, is negative, but is nevertheless attached both to affirmative and negative obtestations; as, νὴ μὰ Δία, and οὐ μὰ Δία.

MEN and ΔΕ.

Μέν and δέ are two particles referring to *each other*; they are used to distinguish, and at the same time to connect, the different clauses of a sentence together. Thus used, μέν is generally placed in the first clause of a sentence, and δέ in each of the succeeding ones. Hence, whenever we find μέν in the first member of a sentence, the thought necessarily turns to an opposite member with δέ. Sometimes, however, after μέν the expected δέ does not actually follow; i. e. when the opposition is so clear that δέ is not necessary to point it out, or when some other word, such as ἀλλά, ἀτάρ, &c., supplies its place. In like manner δέ is often used without being preceded by μέν, referring to something conceived in the mind but not expressed; or, without such reference, it is used simply to connect the parts of a sentence less closely than by μέν—δέ, or other conjunctions. In opposition they are commonly rendered *indeed—but.* See δέ.

The distributive use of μέν and δέ with the *article*, *relative pronoun*, &c. will be noticed § 133. 3. and 134. 19.

OYN and OYKOYN.

1. Οὖν, *wherefore*, is used, 1st. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from ἄρα, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. Introduces a transition to some new subject; and lastly, has an affirmative force, particularly in replies; as, γίγνεται οὖν οὕτως, *it is certainly so*; hence the compounds,

2. Οὐκοῦν and μῶν, for μὴ οὖν. The former is properly a negative inference; as, "*it is not therefore*;" though sometimes it loses its negative character, and denotes "*therefore*;" μῶν is used interrogatively, "*is it not therefore?*"

ΠΕΡ.

Περ (enclitic) is nearly allied to γε, and is used to express the idea with more emphasis than it would have without it. This is indicated in English merely by a greater emphasis of the word, or by the words *very*, *ever*, and the like. Joined with a participle it is commonly rendered *although*, *how*

much so ever, with a relative it adds the force of the Latin *cunque*, or the English *ever*; thus, ὅπερ, *quæcunque*, *whatever*, ὁσπερ, *quicunque*, *whoever*, &c.; as, ὅπερ λέγει, *whatever he does say*; ἀγαθός περ ἐων, *excellent though thou art*; ἥπερ εἶχεν, *just as he was*.

ΠΟΥ.

1. Ποῦ is a particle interrogative, of place, and signifies 1. *where?* 2. *whither?* As an enclitic it signifies motion to a place; as, σπεύδω που, *I am hastening to some place*, *somewhither*, and also indicates place indefinitely *anywhere* hence it is joined with adverbs of place; as, ἐκεῖ δέ που, *somewhere there-abouts*.

2. From the indefiniteness of its signification arises its conjectural use to express a thing with a degree of uncertainty and caution expressed in English by *probably*, *perhaps*, *if I mistake not*, &c., and hence is used in *eliciting* and asking consent; as, σύνοισθά που καὶ αὐτὸς ὅτι, &c. *You yourself, as well as I, know, if I mistake not*, or *doubtless, that*, &c., where an affirmative reply is evidently expected. Hence also its use as a diminutive, to qualify what might otherwise seem too positive or peremptory. Thus used it may be rendered by *pretty nearly*, *in my opinion*, *perhaps*, &c. This particle, though often used, is never redundant, οὐ δή που, for example, is, *no indeed, as I think; not truly in my opinion*.

ΠΩΣ.

1. This particle with the circumflex is interrogative and signifies *how?* as, πῶς οὐκ ἀξιὸς ἐστὶ τουτοῦ; *how can he but be worthy of this?* Joined with γαρ they constitute an emphatic negative, πῶς γαρ ποιήσω; *for how shall I do it?* i. e. *I will not do it at all*. So also καὶ πῶς σιωπῶ; *I cannot be silent;* literally, *and how am I to be silent?*

2. As an enclictic πως signifies *some how*, *in some degree*, &c. as. ἄλλως πως, *in some other way*; ὧδέ πως, *somehow thus*; &c.

ΩΣ.

This particle is extensively employed, and with a great variety of usage; as, 1. It is used for ἵνα, to denote a purpose; as, ὡς δείξωμεν, *in order that we may shew*; 2. For ὅτι with the meaning of *that*; as, λέγοντες ως ἐκεῖνος, &c., *saying that he*, &c.; 3. More commonly it signifies *as*, expressing similitude; as, ὡς δοῦλος, *as a slave*; "He taught them—ὡς ἐξουσίαν ἔχων, *as one having authority*." 4. With the acute accent and not before an enclictic nor after a word on which it depends, it has the sense of οὕτως, *thus*; as, ὥς εἰπὼν, *having spoken thus*. 5. In exclamations it has the sense of *how*! as, ὡς σε μακαρίζομεν, *how happy we deem you!* hence its use with the optatative in the sense of the Latin *utinam*; as, ὡς μ' ὄφελ' Ἕκτορ κτεῖναι! *Would that Hector had slain me!* literally, *how Hector ought to have slain me!* 6. Before superlative adjectives and adverbs, like ὅτι, it strength-

ens the meaning; as, ὡς τάχιστα, *as quickly as possible.* Allied to this is its power as a strengthening particle, with the positive degree, in such expressions; as, ὡς ἀληθῶς, *truly, really.* 7. It is used for the purpose of limiting propositions with the infinitive; as, ὡς εἰπεῖν, *so to speak*: ὡς εἰκάσαι, *as far as one may conjecture*; and also in the same sense it is used before whole clauses and propositions; as, ὡς ἐπὶ τὸ πολύ, *for the most part*; ὡς πρὸς τὸ μέγεθος τῆς πόλεως, *in proportion to the size of the city.* 8. As a particle of time it signifies *when*, sometimes *while*; as, ὡς δὲ ἦλθε, *but when he came.* 9. With numerals it signifies *about*; as, ὡς τρία ἢ τέτταρα στάδια, *about three or four stadia.* 10. With participles in the genitive absolute, and also in the dative or accusative, it is rendered *as, since, because, inasmuch as, as if*; and the participle is then rendered by the indicative; as, ὡς ταύτης τῆς χώρας ἐχυρωτάτης οὔσης, *because this place was the most secure.* 11. It is often put by the Attics for the preposition εἰς, πρός, or ἐπί; as, ὡς ἐμέ, *towards me*; ὡς τὸν βασιλέα, *to the king.*

☞ For the negative particles οὐ and μή, with their combinations and compounds, see § 166.

Obs. Though it is, in many cases, difficult to give a distinct translation of some of the Greek particles, or even always to feel their force, yet they ought never to be regarded as *mere expletives.* In all languages there are particles which are often employed chiefly for the sake of completeness, or in order to produce a well-sounding fulness, yet never without their own peculiar sense; and though it is often difficult to define what that sense is, yet every one feels that the expression is incomplete without them. So it is also in the Greek language. The full and original meaning of many of these particles has become partially lost, and they now give to the discourse only a slight colouring which we cannot properly feel except after long acquaintance and practice. For a more full elucidation of the force and use of these particles we refer the reader to the elaborate work of Hoogeveen on the Greek particles.

PART III.

§ 126. SYNTAX.

SYNTAX is that part of Grammar which treats of the proper arrangement and connexion of words in a sentence.

A *Sentence* is such an assemblage of words as makes complete sense; as, *Man is mortal.*

A *phrase* is two or more words rightly put together, but not making complete sense; as, *In truth, in a word.*

Sentences are of two kinds, *Simple* and *Compound.*

A *Simple* sentence contains but one subject and one verb; as, *Life is short.*

A *Compound* sentence contains two or more simple sentences combined; as, *Life, which is short, should be well employed.*

Every simple sentence consists of two parts, the *subject* and the *predicate.*

The *subject* is the thing chiefly spoken of. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

The *predicate* is the thing affirmed or denied of the subject. It is either contained in the verb itself; as, *John reads;* or it consists of a neuter verb with an adjective or noun following it; as, *Time is short; They became poor.*

Both the subject and the predicate may be attended by other words, called *adjuncts*, which serve to restrict or modify the meaning of the word with which they may stand connected; as, "An inordinate *desire* of admiration often *produces* a contemptible *levity* of deportment."

When a compound sentence is so framed that the meaning is suspended till the whole be finished, it is called a period.

§ 127. GENERAL PRINCIPLES OF SYNTAX.

1. In every *sentence* there must be a *verb* and a *nominative*, or subject expressed or understood

2. Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive* expressed or understood with which it agrees.

3. Every *nominative* has its own *verb* expressed or understood.

4. Every *verb* (except in the infinitive and participles) has its own *nominative* expressed or understood.

5. The *genitive* is governed by a *noun*, a *verb*, a *preposition*, or an *adverb*; or it is placed as the *case absolute* with the participle.

6. The *dative* is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument.

7. The *accusative* is governed by an *active verb* or *preposition*.

8. The *vocative* either stands alone, or is governed by an *interjection*.

9. The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.

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§ 128. PARTS OF SYNTAX.

The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

CONCORD is the agreement of one word with another in *gender*, *number*, *case*, or *person*.

GOVERNMENT is that power which one word has in determining the *mood*, *tense*, or *case* of another word.

I. OF CONCORD.

Concord is fourfold; viz.

1. Of a substantive with a substantive.
2. Of an adjective with a substantive.
3. Of a relative with its antecedent.
4. Of a verb with its nominative (or subject).

§ 129. A SUBSTANTIVE WITH A SUBSTANTIVE.

RULE 1. Substantives denoting the same person or thing agree in *case*; as,

Παῦλος ἀπόστολος,	*Paul, an apostle.*
Σωκράτης ὁ φιλόσοφος,	*Socrates, the philosopher.*
Θεῷ κριτῇ,	*To God, the judge.*

Substantives thus used are said to be in *apposition*. The second substantive is added to express some *attribute*, *description*, or *appellative* belonging to the first, and must always be in the same member of the sentence, i. e. they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See § 139. III. RULE 6.

Obs. 1. One of the substantives is sometimes understood; as, *Ἀστυάγης ὁ Κυαξάρου,* (sup. *υἱὸς,*) *Astyages, the* SON *of Cyaxares.*

Obs. 2. The possessive pronoun in any case being equivalent in signification to the genitive of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the Genitive; as, *Δαὴρ ἐμὸς ἦν κυνώπιδος, He was the brother-in-law* OF ME, A SHAMELESS WOMAN. See § 133. 17.

Obs. 3. On the same principle, possessive adjectives formed from proper names, being equivalent to the genitive of their primitives, have a noun in apposition in the genitive; as, *Νεστορέῃ παρὰ νηῒ Πυληγενέος βασιλῆος, near the ship* OF NESTOR A KING *born at Pylos; Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, being a citizen of* ATHENS, *a very large* CITY. See § 133. 18.

Obs. 4. Sometimes the latter of two substantives signifying the same thing is put in the genitive; as, *πόλις Ἀθηνῶν,* (for *Ἀθῆναι,*) *the city of Athens.*

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§ 130. AN ADJECTIVE WITH A SUBSTANTIVE.

RULE II. An adjective agrees with its substantive in gender, number and case; as,

χρηστὸς ἀνήρ,	*a good man.*
καλὴ γυνή,	*a beautiful woman.*
κοινὸν ἀγαθὸν (χρῆμα),	*a common good.*

This Rule applies to the Article, Adjective, Adjective Pronouns, and Participles.

Obs. 1. Other words are sometimes used as adjectives, and consequently fall under this rule; viz.

1st. A substantive which limits the signification of a more general-term; as, Ἑλλὰς φωνὴ, *the Greek language.*

2d. Adverbs placed between the article and its substantive; as, ὁ μεταξὺ τόπος, *the intervening space.*

Obs. 2. The place of the adjective is sometimes supplied by a substantive with a preposition; as, ἡδονὴ μετὰ δόξης, (for ἔνδοξος,) *exalted pleasure.* Sometimes by a substantive governing the other in the genitive; as, βάθος γῆς, *depth of earth,* i. e. *deep earth;* ἡ περισσεία τῆς χάριτος, *abundance of grace,* i. e. *abundant grace.* For the adverbial adjective, See § 165. *Obs.* 2.

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§ 131. OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

Obs. 1. Two or more substantives singular, unless taken separately, have an adjective plural. If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender.* Not unfrequently, however, the adjective agrees with one of the substantives and is understood to the rest; as, αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε; *contention to thee is always delightful, and wars and battles.*

Obs. 2. When the substantive to which the adjective belongs may be easily supplied. it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive; as, ὁ Ἀθηναῖος, *the Athenian;* οἱ δίκαιοι, *the righteous.*

Obs. 3. Adjectives in -ικός are used in the neuter gender with the article, and without a substantive in two different senses. 1. In the *Singular* they express generally a whole; as, τὸ ἱππικὸν, *the cavalry;* τὸ πολιτικόν, *the citizens.* 2. In the *plural* they signify any circumstance which can be determined by the context; as, τὰ Τρωϊκα, *the Trojan war;* τὰ Ἑλληνικὰ, *the Grecian history.*

Obs. 4. The adjective, especially when used as a predicate, without a substantive, is often put in the neuter gender, χρῆμα, πρᾶγμα, ζῶον, &c. being understood; as, ἡ πατρὶς φίλτατον

(scil. *χρῆμα*) *βροτοῖς, their country is (a thing) very dear to men; χαλεπὸν τὸ ποιεῖν, to do is hard.*

Obs. 5. Two adjectives are frequently joined together, one of which by expressing negatively the sense of the other, renders it more emphatic; as, *γνωτά κ' οὐκ ἀγνωτά μοι*, literally, *known and not unknown*, (i. e. *well known*,) *to me.*

Obs. 6. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as, *πρῶτον, in the first place; τὸ πρῶτον, at first; τὰ μάλιστα, chiefly; κρυφαῖα secretly*, &c.

So also in any gender or number, adjectives are sometimes used in the sense of adverbs, to express a circumstance of time, place, order, manner; as, *ἔπεσον ἀγχησιῖνοι, they fell near each other; ἀφίκετο δευτεραῖος—τριταῖος, he came on the second—third day.* § 165. *Obs.* 2. So in Latin, *qui creatur annuus.* Cæs.

EXCEPTIONS.

Exc. 1. An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its *meaning* rather than to its *form*, or to some other word synonymous with it, or implied in it; as,

κόριον καλλίστα,	*a most beautiful girl.*
ὦ ἀγαθὲ ψυχή,	*O brave soul.*
λῃστήριον πῦρ ἐπιφέροντας,	*a band of thieves bringing fire.*

Exc. 2. A collective noun in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, *βουλὴ ἡσυχίαν εἶχεν—οὐκ ἀγνοοῦντες, the council kept peaceable—not being ignorant.*

So in Latin, maxima *pars*—in flumen *acti sunt.*

Exc. 3. In the dual number the Attic writers sometimes join a masculine adjective with a feminine noun; as, *τούτω τὼ ἡμέρα, these two days.*

Exc 4. An adjective masculine in the superlative degree is sometimes joined to a feminine noun to increase the force of the superlative; as, *αἱ κόραι μελάντατοι, very black pupils.* Also, a masculine adjective is joined with a feminine noun when the plural is used for the singular, and when a chorus of women speak of themselves; thus, Medea says of herself, *καὶ γὰρ ἠδικημένοι σιγησόμεθα, κρεισσόνων νικώμενοι, though injured I will be silent, yielding* to superior powers.

Exc. 5. An adjective in the masculine gender may be joined with a noun denoting a female, if the attention is drawn to the idea of a *person* without regard to the *sex*.

Exc. 6. A substantive dual may have an adjective plural; and vice versa, a substantive plural, when *two* is denoted, may have an adjective dual; as, *φίλας περὶ χεῖρε βάλωμεν, let us embrace; δύο χάσματα ἐχομένω ἀλλήλων, two successive chasms.*

Exc. 7. The adjectives ἕκαστος, ἄλλος, in the singular, are put with nouns in the plural, to intimate that the objects expressed by them are spoken of individually and distributively; as,

οἱδὲ ἕκαστος ἐδέχοντο δέκα, they each received ten.
ἠρώτων δὲ ἄλλος ἄλλο, they asked some one thing and some another.

So in Latin, *Quisque pro se queruntur.* Liv.

Exc. 8. Plural adjectives sometimes agree with their substantives in gender and number, and govern them in the genitive case; as,

οἱ παλαιοὶ τῶν ποιητῶν, the ancient poets.

So also among the Attic writers in the singular; as,

διατρίβων τὸν πολλὸν τοῦ χρόνου, spending much time.

Exc. 9. Instead of agreeing with its substantive, the adjective is sometimes put in the neuter gender, and the substantive following it in the genitive, (§ 142. R. VI.); as, *εἰς τοσοῦτον τόλμης*, (for *τοσαύτην τόλμην*), *to such a pitch of boldness.* The abstract noun is sometimes used instead of the adjective; as, *βάθος γῆς, depth of earth*, instead of *βαθεῖα γῆ, deep earth.*

Exc. 10. Proper names in the singular are sometimes accompanied by the adjectives πρῶτος, πᾶς, and others in the neuter plural, as predicates or in apposition; as, *Λάμπων Αἰγινητέων, Lampon the chief of the Æginetæ; πάντα δὲ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, Zopyrus was every thing to the Babylonians.*

Exc. 11. Demonstrative pronouns in the neuter singular may refer to nouns of any gender which do not express a person; and in the neuter plural to persons as well as things, and to the singular as well as to the plural; as, *περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρίας) δέξαιο στέρεσθαι*; concerning MANLY FORTITUDE, *for how much would you consent to be deprived* OF IT? *τοῖς εἰς ταῦτα ἐξαμαρτάνουσι, who offend against* THESE, Scil. *τοὺς παῖδας καὶ τὰς γυναῖκας, wives and children.*

So also with the adjectives *πλεῖον, πλεῖω, μεῖον*, &c.; as,

ἱππέας μὲν ἄξει οὐ μεῖον δισμυρίων, he will bring not less than twenty thousand horse.

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§ 132. OF COMPARATIVES AND SUPERLATIVES.

1. The Comparative is used when two objects or classes of objects are compared; the superlative when more than two are compared.

2. The positive is sometimes used in a comparative sense, and is followed by the infinitive; as, *ὀλίγοι συμβαλεῖν, too few to fight.*

3. When one quality is compared with another in the same subject, the adjectives expressing these qualities are both put in the comparative degree connected by ἤ; as, *πλουσιώτερος ἢ σοφώτερος, more rich than wise.* So in Latin, *decentior quam sublimior, fuit.* Tacit.

4. The comparative is sometimes made by joining *μᾶλλον* with the positive; and, for the sake of emphasis, sometimes with the comparative; as, *μᾶλλον ὀλβιώτερος, more happy.*

5. The superlative is often used to express a very high degree of a quality in any object, but without comparing it with any other; as, *ἀνὴρ φιλοτιμότατος, a very ambitious man; πρῆγμα εὐηθέστατον, a very foolish thing.*

6. The superlative is often strengthened in signification by adding certain adverbial words and particles; such as, *πολλῷ, μακρῷ, πολύ, μαλίστα, πλεῖστον, ὄχα, ὡς, ὅπως, ὅτι, ἤ,* &c.; as, *πολλῷ ἀσθενέστατον, much the weakest; ὄχ' ἄριστος, eminently the best; ὡς τάχιστα, as quickly as possible; ὅτι πλεῖστον χρόνον, as long time as possible.* Also by the numeral *εἷς*; as, *εἷς ἀνὴρ βέλτιστος, a man of all others the best.*

For the construction of the comparative and superlative degree as it respects government, see § 143. Rule X. and XI.

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§ 133. OF ADJECTIVE PRONOUNS.

Rule. Adjective pronouns agree with their substantives in gender, number, and case.

The Definite, αὐτὸς.

For the import and use of the *Definite* pronoun αὐτὸς, see § 62.

When used as a personal pronoun, αὐτὸς takes the gender and number of the noun for which it stands, and the case which the noun would have in its place. Sometimes, however, like the adjective, (§ 131. *Exc.* I.) it takes the gender and number of a synonymous substantive, or of one that expresses the *meaning* of that for which it stands; as, μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς, "*teach all* NATIONS *baptizing* THEM," where αὐτοὺς is put for ἀνθρώπους, which expresses the *meaning* of ἔθνη.

Note. This observation applies to all adjective pronouns used without, and instead of the substantives, to which they refer.

Demonstratives.

2. The Demonstratives are used without a substantive only when they refer to a noun, or pronoun, or subtantive clause in the proposition going before; or in that coming immediately after.

3. When two persons or things are spoken of, οὗτος, *this*, refers to the latter; ἐκεῖνος, *that*, to the former. In the same manner are sometimes used ὁ μὲν and ὃς μὲν, referring to the latter, and ὁ δὲ and ὃς δὲ, to the former.

4. The demonstratives οὗτος and ὅδε are generally distinguished thus; οὗτος refers to what immediately precedes, ὅδε to what immediately follows; as, ταῦτα ἀκούσας, *having heard these things*; ἔλεγε τάδε, *he announced as follows.*

5. The demonstrative words are frequently used in a kind of *apposition* with a noun, or pronoun, or part of a sentence in the same proposition. This is done, 1. for the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐκεῖνα φῶμεν, τὰς πεύσεις τε καὶ ἐρωτήσεις, *what shall I say* AS TO THESE THINGS *question and interrogation?* LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; *what is virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related, be separated by intervening clauses, the pronoun being introduced in the *last part* in apposition with the distant word in the *first*, brings them as it were together; as, ἀλλὰ θεοὺς γε τοὺς ἀεὶ ὄντας καὶ — — τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιῇ-

σητε, *but the gods who are eternal, and* whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable — — *fearing* THESE, *do nothing wicked.*

6. When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the neuter gender, and is often connected with it by ὅτι or ὡς; as, ἀλλ' οἶδε τοῦτο ὅτι ταῦτα μέν ἐστιν ἅπαντα τὰ χωρία κείμενα ἐν μέσῳ, *but he knew* (THIS) *well that all these places are openly before them.*

The sentence is sometimes so arranged that the clause with ὅτι stands first; as, ὅτι δ' εἶχε πτερά, τοῦτ' ἴσμεν, *but we knew* (THIS) *that he had wings.* This construction, so common in Greek, is seldom if ever used in Latin.

7. Οὗτος, with καί before it, is used in the latter clause of a sentence, in an adverbial or conjunctive sense, to call the attention more particularly to the circumstance which it introduces, and may be rendered "*and that*," "*and truly*," "*indeed*," "*although*," &c., as the sense may require; as, οὗτοι γὰρ μοῦνοι Ἰώνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὗτοι κατά φόνου τινὰ σκῆψιν, *and these alone of the Ionians do not celebrate the Apatouria,* AND THAT *under pretext of a certain murder;* i. e. *and these did so under pretext,* &c. Γυναικὸς καὶ ταύτης νεκρᾶς, εἴτις λέγει τοὔνομα πέφρικε, *if any one mentioned the name of a woman,* ALTHOUGH (i. e. *and* THAT *woman being*) DEAD, *he shuddered.*

But when the pronoun is less definite, not referring to any particular substantive in the preceding clause, but to something expressed in it, it is put in the neuter plural, and may generally be rendered "*especially*," "*although*," &c.; as, Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὤν, *but you do not seem to me to give your attention to these things,* ALTHOUGH *being wise.* Expressions of this kind are doubtless elliptical, ποιεῖς or some such word being understood, and may be rendered "*and these things you do.*" Indeed, it is sometimes expressed thus, in Dem. pro Phor. After reproaching Apollodorus with his dissolute conduct, he adds, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς, AND THESE THINGS YOU DO, *having a wife;* which, without ποιεῖς, might be rendered "THOUGH *having a wife.*"

Yet sometimes these words seem to have no dependence on

any part of the sentence, but are thrown in to call the attention to a special circumstance.

8. The demonstrative pronoun is often joined with adverbs of time and place to define these circumstances with greater emphasis or precision; as, *τὰ νῦν τάδε, just now; τοῦτ' ἐκεῖ, at that very time.*

9. The demonstrative pronouns are sometimes used instead of the personal pronouns *ἐγώ* and *σύ*, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended. When used instead of the 2d person, they most commonly express contempt. The expression *οὗτος εἰμί* is equivalent to the Latin *en adsum, Lo! here am I.*

The Indefinite τὶς.

10. The indefinite *τίς*, § 68, added to a substantive, commonly answers to the English words *a, an, a certain one, any one*, &c.; as, *τίς ἀνήρ, a man, any man, some man.*—Sometimes with a noun it is used *collectively*; as *θρώσκων τις κατὰ κῦμα —— ἰχθύς*, MANY A FISH *bounding through the wave.*—Sometimes *distributively*; as, *καὶ τις οἰκίην ἀναπλασάσθω, and let* EVERY ONE *build his own house.*

11. With adjectives of *quality, quantity*, and *magnitude*, especially when they stand without a substantive expressed, or in the predicate it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner, such as may be expressed by the English words *somewhat, in some degree, rather*; as, *δύσβατός τις*, SOMEWHAT *difficult to be passed; δυσμαθής τις*, RATHER *hard to learn.* With *numerals* it means *nearly, about*, &c.; as, *δέκα τινές, about ten.* So also with *adverbs*; as, *σχεδόν, nearly; σχεδόν τι, pretty nearly; πολύ, much; πολύ τι, considerably; οὐδέν, nothing; οὐδέν τι, scarcely any thing.*

12. Without an additional adjective, *τίς* has the sense of *eminent, distinguished*; as, *εὔχεται τις εἶναι, he boasts himself to be* SOME GREAT ONE.

13. In the neuter gender it is also sometimes nearly redundant, being introduced apparently for the sake of sound. In such cases it is to be considered in the accusative governed by *κατά*, and seems to strengthen the expression; as, *οὔτε τι μάντις ἐὼν, not being* AT ALL *a prophet; μέγα τι καὶ θεσπέσιον τεχνούργημα, a work* EVIDENTLY great and divine

The Interrogative τίς.

14. The interrogative *τίς, τί,* is used in asking a direct question; as, *τίς ἐποίησε,* WHO *did it?* Though sometimes used in the indirect interrogation, *ὅστις* is more common; as, *θαυμάζω, τίς* (or more frequently *ὅστις*) *ἐποίησε, I wonder* WHO *did it.* Sometimes it is accompanied by the article *ὁ τίς, who; τὸ τί what.* *Ὅστις* is also used interrogatively when a person to whom an interrogation is put repeats it before answering it; as, *σὺ δ' εἶ τίς ἀνδρῶν; ὅστις εἰμ' ἐγώ; Μετὼν, who are you? who am I? Melon.*

15. As a predicate, *τί,* with *ἐστί* following it, is sometimes accompanied by the subject in the plural; as, *θαυμάζω τί ποτ' ἐστὶ ταῦτα, I wonder* WHAT THESE THINGS *are.*

16. The interrogation *τίς* is often used independently of other words in the sentence, being governed by *κατά,* or some such word understood, and may be rendered *in what? as to what?* &c.; as, *τῶν τί σοφῶν ἐπιστήμονες,* IN WHAT SORT *of wisdom are they expert?* Sometimes it is used for *διὰ τί,* or *πρὸς τί, what? why? on what account? ἐπὶ τί, for what purpose? πῶς τί, how?* So, *τί δε, but what?*

Possessive Pronouns.

17. The possessive pronoun is in signification equivalent to the genitive of the pronoun from which it is derived, and while, like the adjective, it agrees with its substantive in gender, number, and case, yet other words at the same time often regard it as the genitive of the personal pronoun. Hence the following modes of expression, *τὸ σὸν μόνου δώρημα,* equivalent to *τὸ σοῦ μόνου,* &c., *the gift* OF THEE ALONE. *Ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ,* where *ἐμόν* agrees with *κλέος* in the accusative, and yet, as if it were the genitive of the substantive pronoun, it is coupled with *πατρός* in the getive, and followed by *αὐτοῦ.* So also *νωΐτερον λέχος αὐτῶν, our own bed; τὰ ὑμέτερα αὐτῶν, your own property; τὴν σφετέραν αὐτῶν,* (scil. *χώραν*) *their own country.*

The same construction is common in Latin; as, "*mea ipsius culpa.*" "Cum *mea* nemo scripta legat, vulgo recitare *timentis.*" "Beneficio *meo* et *populi Romani.*"

18. The same observation extends to possessive adjectives; as, *εἰ δέ με δεῖ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, If I must also say something* concerning the *virtue of* THOSE WOMEN, WHO *are from* this time to live in

widowhood; where *γυναικείας*, is equivalent to the genitive *τῶν γυναικῶν*, to which *ὅσαι* refers.

19. The possessive pronouns are employed only when an emphasis is required; in all other cases the personal pronouns are used in their stead; as, *πατὴρ ἡμῶν*, *our father*, literally, *the father of us*. But *πατὴρ ἡμέτερος* means *our own father*.

20. The possessive pronoun is sometimes used objectively, as, *σὸς πόθος*, not "*thy regret*," but "*regret for thee*;" *τἀμὰ νουθετήματα*, not "*the lessons which I give*," but "*the lessons which thou givest me*."

This use of the possessive corresponds to the passive sense of the genitive, § 142, *Obs.* 2.

21. The possessive pronoun is sometimes put in the neuter gender, with the article for the personal; as, *τὸ ὑμέτερον* for *ὑμεῖς*; *τἀμὰ* for *ἐγώ*; *τὸ ἐμὸν* for *ἐμὲ*. Also without the article after a preposition; as, *ἐν ἡμετέρου* (scil. *δώματι*) for *ἐν ἡμῶν*, *in my house*.

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§ 134. CONSTRUCTION OF THE ARTICLE.

RULE. The article agrees with its substantive in gender, number, and case.

Exc. 1. *In gender.* The masculine article is often put with a feminine noun in the dual number (§ 131. *Exc.* 3); as, *τὼ γυναικὲ*, *the two women*.

Exc. 2. *In number.* The article may be put in the plural when it refers to two or more nouns in the singular (§ 131. *Obs.* 1.); as, *αἱ Ἀθηναίη τε καὶ Ἥρη*, *Minerva and Juno*

1. IN GENERAL the article is prefixed to all nouns *not used indefinitely*. Nouns used indefinitely are *without* the article; except when represented as in a peculiar state or relation; as, *τὸν γέροντα αἰδεῖσθαι χρή*, *one ought to reverence an old man*.

2. The article is prefixed to nouns when they designate a class or species; as, *ὁ ἄνθρωπός ἐστι θνητὸς*, *man is mortal*.

3. It is prefixed to abstract nouns when personified, or with a reference to something expressed or understood; as, *Ἡ κακία ὑπολαβοῦσα εἶπε*, *Vice interrupting said*; *τὴν ἀλήθειαν περὶ τούτων*, *the truth concerning these things*.

4. When one noun is predicated of another, the subject of the proposition is generally found *with* the article, and the pre-

dicate *without* it; as, ἀσκὸς ἐγένεθ' ἡ κόρη, *the maiden became a wine-skin.*

5. The article is prefixed to nouns to mark emphasis or distinction; as, ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος, WAR *is not without dangers, but* PEACE *is free from danger*; (here the opposition between ὁ πόλεμος and ἡ εἰρήνη renders both words emphatic, which is marked by the article prefixed;) ὁ ποιητὴς, *the Poet*, Scil. *Homer.*

6. Proper names, when *first* mentioned, are without the article; on *renewed mention*, they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article; as, Κῦρος ὁ βασιλεύς, *Cyrus the king.*

7. The article is generally placed before appellatives, and all words and phrases which are placed *after* a substantive for the purpose of definition or description; such as a *substantive in apposition*, an *adjective*, a *participle*, an *adverb*, a *preposition with its case;* as, Σωκράτης ὁ φιλοσόφος, *Socrates, the philosopher;* οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws*, &c.

8. Before a participle the article is to be translated as the relative, and the participle as the indicative mood of its own tense; as, εἶσι οἱ λέγοντες, *there are* (those) WHO SAY. But,

9. A participle between the article and its noun is to be regarded as an adjective, and rendered accordingly; as, οἱ ὑπάρχοντες νόμοι, *the existing laws.* So also other words and phrases between the article and its noun, like an adjective, qualify the noun, and frequently have a participle understood; as, ἡ πρὸς Γαλάτας μάχη; scil. γενομένη, *the battle against the Gauls.*

10. An adverb with the article prefixed is used sometimes as a noun, sometimes as an adjective; as, οἱ πέλας, *those near*, i. e. *the neighbours;* ἡ ἄνω πόλις, *the upper city.* § 130. *Obs.* 1.

11. *Adjectives, participles, adverbs, adverbial particles and phrases*, used in the sense of nouns, have the article prefixed; as, οἱ θνητοὶ, *mortals;* οἱ κολακεύοντες, *flatterers;* ἡ αὔριον, (scil. ἡμέρα,) *the morrow;* τὸ τί, *the substance;* τὸ ποιὸν, *the quality;* τὸ πόσον, *the quantity;* τὸ ὡς, *the manner in which*, &c.

12. The article without a substantive, before ἀμφὶ or περὶ with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun; as, οἱ περὶ θήραν, *those devoted to the chase*, i. e. "*hunters;*" τὸ περὶ Λάμψακον, *the affair at Lampsacus;* τὰ ἀμφὶ πόλεμον, *what belongs to war;* sometimes it is a mere circumlocution for the noun itself; as, τὰ περὶ τὴν ἁμαρτίαν, for ἡ ἁμαρτία.

13. Οἱ περί, and οἱ ἀμφί, with a proper name, have the following peculiarities of meaning; viz. 1. *the person himself*; as, οἱ ἀμφὶ Πρίαμον καὶ Πάνθοον, *Priam and Panthous*; 2. *the followers of the person named*; as, οἱ περὶ Ἀρχίδαμον, *the companions of Archidamus*; 3. *the person named, and his companions and followers*; as, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*.

14. The neuter article in any case prefixed to the infinitive mood, (§ 173, I.) gives it the sense and construction of the Latin gerund, or a verbal noun; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, *inquiring is the business of philosophy*; τὸ καλῶς λέγειν, *the speaking well*.

15. In the neuter gender, and in any case which the construction requires, the article is placed, 1.—Before entire propositions or quotations in a sentence construed as nouns; as, ἐστὶ δὲ τούτων τρίτη διαφορά, τὸ, ὡς ἕκαστα τούτων μιμήσαιτο ἄν τις, *moreover there is in these a third difference, viz. the manner in which one should imitate each of these objects*; ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ "ἔργον δ' οὐδὲν ὄνειδος," *but according to these views, the sentiment "labour is no dishonour" would be correct*. 2. Before single words quoted or designated in a sentence; as, τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say* YOU, *I mean the state*; τὸ λέγω, *the word* λέγω. But in nouns, the article is commonly in the gender of the noun; as, τὸ ὄνομα ὁ Ἅιδης, *the name Hades*.

16. The article is often prefixed to possessive, demonstrative, distributive, and other pronouns, for the sake of greater emphasis or more precise definition; thus, ἐμὸς υἱός, is merely *a son of mine*; but ὁ ἐμὸς υἱός, is *my son*. The following change of signification effected by the article may be noticed;

ἄλλοι,	*others*;	οἱ ἄλλοι,	*the others, the rest.*
ἄλλη,	*other*;	ἡ ἄλλη Ἑλλάς,	*the rest of Greece.*
πολλοί,	*many*;	οἱ πολλοί,	*the multitude.*
πλείους,	*more*;	οἱ πλείους,	*the most.*
αὐτὸς,	*himself*;	ὁ αὐτὸς,	*the same.*
πάντες,	*all*;	οἱ πάντες,	(*after numerals,*) *in all.*
ὀλίγοι,	*few*;	οἱ ὀλίγοι,	*the few, the Oligarchs.*

17. When the article is used with οὗτος or ἐκεῖνος, the pronoun must stand before the article, or after the substantive; as, οὗτος ὁ ἀνήρ, or ὁ ἀνὴρ οὗτος, *this same man*.

18. The article is frequently used *alone*, having its substantive *understood*. This is the case when the substantive to

which the article refers, being apparent from the connexion or sense of the passage, can be easily supplied. The neuter article is often thus used with the genitive of another noun, *χρῆμα*, *πρᾶγμα*, &c., being understood. 1. In the singular to intimate what a person has done, is wont to do, or has befallen him; as, *καί τοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι*, *and I seem to be in the* SAME SITUATION *with the horse of Ibycus*. 2. In the plural to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; as, *τὰ φίλων δ' οὐδέν*, THE ASSISTANCE *of friends is nothing*; *δεῖ φέρειν τὰ τῶν θεῶν*, *we must bear* THE VISITATION *of the gods*. In the singular or plural, it is often merely a periphrasis for the substantive; as, *τὸ* or *τὰ τῆς ὀργῆς*, for *ἡ ὀργή*; and an adjective, &c. put with such a periphrasis takes the gender and number of the substantive, and the case of the article; as, *τὰ τῶν διακόνων—ποιούμενοι*, *the messengers—considering*.

19. The article combined with *μέν* and *δέ* has in some degree the force of a pronoun, and is used in a distributive sense,—the article with *μέν* standing in the first member of the sentence, and with *δέ* in the parts that follow; as, *τὸν μέν ἐτίμα, τὸν δ' οὔ*, THIS ONE, *he honoured*, THAT ONE *not*; *οἱ μέν ἐκύβευον, οἱ δέ ἔπινον, οἱ δέ ἐγυμνάζοντο*, SOME *played at dice*, SOME *drank*, SOME *exercised themselves*. When governed by a preposition, *μεν* and *δε* are placed immediately after the preposition; thus, *ἐν μέν τοῖς—ἐν δέ τοῖς*.

20. In the Ionic and some other writers, especially Homer and Herodotus, the article *ὁ, ἡ, τὸ*, is very frequently used as a *relative*, and sometimes as a *personal* pronoun; as, *Ἀχιλλέα φεύγω τὸν ἰδεῖν αἰσχύνομαι*, *I flee from Achilles* WHOM *I am ashamed to see*; *τὸ μὲν ἐτέθαπτο*, IT (the child) *was buried*. § 66. 2.

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§ 135. OF THE RELATIVE PRONOUN.

RULE III. The relative agrees with its antecedent in *gender*, *number*, and *person*; as,

ἡ γυνὴ ἣν εἴδομεν,	*the* WOMAN WHOM *we saw*.
ὁ ἀνὴρ ὃς ἦλθε,	*the* MAN WHO *came*.
τὰ χρήματα ἃ εἶχε,	*the* THINGS WHICH *he had*.

1. The antecedent is the substantive, or something equivalent to a substantive, (§ 138, *Rem.*) in a preceding clause to

which the relative refers. Sometimes, however, as in Latin, the relative and its clause is placed before the antecedent and its clause.

2. Strictly speaking, the relative does not agree with the *antecedent*, but with the same word expressed or understood *after* the relative, and with which like the adjective it agrees in *gender*, *number* and *case*, as well as *person*; thus, ὁ ἵππος ὃν (ἵππον) εἶχε, *the horse which* (*horse*) *he had.* Hence, in connecting the antecedent and relative clause, the following variety of usage occurs; viz.

1st. The word to which the relative refers is commonly expressed in the antecedent clause and not with the relative; as, οὗτός ἐστι ὁ ἀνὴρ ὃν εἶδες, *this is the* MAN WHOM *you saw.*

2d. It is often *not* expressed in the antecedent clause and expressed with the relative; as, οὗτός ἐστι ὃν εἶδες ἄνδρα.

3d. Sometimes when greater precision is required, it is expressed in both; as, οὗτός ἐστι ὁ ἀνὴρ ὃν εἶδες ἄνδρα.

4th. When the reference is of a general nature, and there is no danger of obscurity, the word to which the relative refers is understood in *both* clauses; as, ὃν ἠθέλει ἔκτανε, ὃν ἠθέλει ἔσωσε, *whom he would he slew, whom he would he saved alive.* All this variety is common in Latin as well as in Greek.

3. The antecedent is sometimes implied in a preceding word; as, οἰκία ἡ ὑμετέρα οἵ γε χρῆσθε, &c. *Your house who use,* &c. where οἵ refers to the personal pronoun implied in ὑμετέρα, (§ 133. 17.)

4. When the relative comes after two words of different persons it agrees with the first or second person rather than the third; as, εἰμὶ δ' ἐγὼ βασιλεὺς ὃς τιμῶμαι.

5. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter; as. τὸ ἄστρον ἣν ὀνομάζουσιν Αἶγα, *the constellation* WHICH *they call the* GOAT.

6. *Exc.* The relative sometimes takes the gender and number, not of the antecedent noun, but of some one synonymous with it, or implied in it; as,

1st. *θανόντων τέκνων οὓς Ἄδραστος ἤγαγε, their* CHILDREN *having died,* WHOM *Adrastus led.* In this sentence οὓς refers to *παίδων*, as synonymous with *τέκνων*.

2d. *πάντων ἀνθρώπων ὅς κέ σευ ἄντα ἔλθῃ*, OF EVERY MAN, WHO *shall come against you;* where ὅς in the singular, referring to a plural antecedent, shews that the *men* are spoken of in the relative clause *individually*.

3d. *ὑπὲρ ἁπάσης Ἑλλάδος ὧν πατέρας ἔκτεινε, for all* GREECE, WHOSE *fathers she slew;* where ὧν refers to the *meaning* of Ἑλλάδος in this sentence; i. e. the *men* of Greece.

4th. *θησαυροποιὸς ἀνὴρ οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος*, A MAN *encreasing in wealth,* WHOM *even the multitude applaud.* Here, though the antecedent *ἀνήρ* is singular, the relative οὓς is plural, because it refers not to an *individual* man, but to the *class* or *kind* of men spoken of.

7. Instead of ὅς the compound pronoun ὅστις is used as a relative after *πᾶς, οὐδείς*, or any word in the singular expressing an *indefinite number*, and ὅσοι after the same words in the plural; as, *πᾶς ὅστις, every one who; πάντες ὅσοι, all who;* and if the indefinite is not expressed in the antecedent clause the use of the relative shews that it is understood, and is to be expressed in the translation; as, *τὰς πόλεις ὅσαι, all the cities which.* Sometimes it is used simply for ὅς

8. If no nominative come between the relative and the verb, the relative shall be the nominative to the verb.

If a nominative come between the relative and the verb, the relative shall be of that case which the verb or noun following, or the preposition going before usually governs. But,

Attraction of the Relative.

9. *Exc.* I. The relative is often attracted into the case of its antecedent; as,

Examples, 1. *σὺν ταῖς ναυσὶν αἷς* (for ἅς) *εἶχε, with the* SHIPS WHICH *he had.* 2. *μετασχέτω τῆς ἡδονῆς ἧς* (for ἣν) *ἔδωκα ὑμῖν, let him share the* PLEASURE WHICH *I gave you.* 3. *μεμνημένος, ὧν ἔπραξε,* (for *τῶν πραγμάτων ἃ ἔπραξε*, see No. 2. 4th) *being mindful of* WHAT *he did.* 4. *ἀπολαύω ὧν ἔχω ἀγαθῶν, I enjoy* WHAT GOODS *I have.* (No. 2. 2d.)

Note 1. The rule of attraction seems to have its foundation altogether in euphony; and hence generally attractions will be found only where they improve the euphony of a sentence.

Note 2. This construction is sometimes, though very seldom, imitated in Latin; as, Cæs. de Bel. G. lib. V. II. *Circiter sexcentas ejus generis* CUJUS *supra demonstravimus, naves invenit.*

10. *Exc.* II. The antecedent is sometimes attracted into the case of the relative; as,

Ἄλλου δ' οὐ θην οἰδα τεῦ ἂν κλυτὰ τευχεὰ δύω, *I know no other person whose renowned armour I could put on.* Here ἄλλου is attracted from the accusative by the relative τεῦ into the genitive.

On this principle are to be construed such sentences as the following: οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν, for οὐδεὶς ἦν κίνδυνος ὄντινα, *there was no danger which they did not undergo;* οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντα ἀποστρέφεσθαι, for οὐδεὶς ἦν ὄντιν' ἔφασαν οὐ δακρύοντα, &c. *there was no one who, they said, did not return weeping;* τίνας τούσδ' ὁρῶ ξένους, for τίνες εἰσὶν οὗτοι οἱ ξένοι οὓς ὁρῶ; *who are these strangers whom I see?*

11. The relative plural, and in all its cases with ἐστι before it, is used for, or rather is the original form of the adjective ἔνιοι, -αι, -α, *some;* (ἐστι being sometimes written ἔνι); as, καὶ ἔστι οἳ, (i. e. ἔνιοι) ἐτύγχανον θωράκων, *and* SOME *hit breastplates;* ἀπὸ τῶν πολέων ἔστιν ὧν (i. e. ἐνίων,) *from* SOME *cities.*

In this construction ἐστι is found with ὅστις, both singular and plural; as, ἔστι ὅστις, *some one;* ἔστι οἵτινες, *some.*

12. In certain cases it is used adverbially, some other word being understood; thus, οὗ, *where;* ᾗ, *where, as far as, how, in what manner:* and sometimes thus used, it is preceded by ἐστί, the two words being used as an adverb; as, ἔστιν οὗ or ἔνθα, *in many places.*

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§ 136. ON THE RELATED ADJECTIVE WORDS οἷος, ὅσος, ἡλίκος, &c.

1. The relative adjectives οἷος, ὅσος, ἡλίκος, like the relative pronoun, always refer to a kindred word before them, expres-

ed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus*, in Latin; as,

τοῖος or τοιοῦτος,—οἷος, *such—as.*
τόσος or τοσοῦτος,—ὅσος, *so many—as.*
τηλίκος—ἡλίκος, *of such an age* or *size—as.*

2. The antecedent and relative adjectives both refer to the same substantive, with which they agree in gender and number, while each takes the case required by the construction of the clause in which it stands. Thus, DEM. Olynth. I. "As for the rest they are thieves and flatterers, and τοιούτους ἀνθρώπους οἵους μεθύσθεντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ ὀνομάσαι, SUCH MEN AS, *when intoxicated, to dance* SUCH DANCES AS *I dare not name.*

3. The antecedent word is most commonly understood, and the relative is translated with some variety according to the connexion in which it stands. The most of the cases in which, e. g. οἷος is used for τοιοῦτος οἷος, may be reduced to *three;* viz. 1st, when it stands before a *substantive;* 2d, before an *adjective;* 3d, before a *noun.*

4. FIRST. *Before a substantive,* οἷος elegantly takes the case in which its antecedent τοιοῦτος would be, if expressed, and changes the substantive before which it stands into the same case by attraction; thus, οὐκ ἔστιν ἀνδρὶ οἵῳ Σωκράτει ψεύδεσθαι, *to lie is not befitting* SUCH A MAN AS SOCRATES IS, for οὐκ ἔστι ἀνδρὶ τοιούτῳ οἷος Σωκράτης ἐστὶν ψεύδεσθαι. Again, χαριζόμενον οἵῳ σοι ἀνδρί, *gratifying* SUCH A MAN AS THOU ART, for ἀνδρὶ τοιούτῳ οἷος σύ (εἶ).

In some instances the noun after οἷος is not attracted into the same case with it; as, τῶν (τοιούτων) οἵωνπερ αὐτὸς ὄντων, *they being such as he.*

When the substantive to which οἷος refers is obvious from the connexion, it is frequently omitted, as in the preceding example.

5. Sometimes οἷος, with the clause in which it occurs, is apparently unconnected with the sentence. In such cases the connexion is to be formed by supplying ὡς and ὅτι; as, ἐμακάριζον τὴν μητέρα (ὅτι) οἵων τέκνων ἐκύρησε, *they blessed the mother (because) she gave birth to such children.*

Of a similar nature are the Homeric expressions οἷ' ἀγορεύεις—οἷ' ἔοργας, i. e. ὅτι οἷ', &c. BECAUSE *you say*—BECAUSE *you do such things.*

6. The construction is the same when οἷος, or the substantive to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἄγοντας πένθος (ὅτι τοιοῦτος) οἷος αὐτοὺς ὁ Θύννος διεφυγεν, *being truly grieved because* SUCH A THUNNY FISH AS THIS *escaped them*, Lucian; ἐλπίζοντες πάγχυ ἀπολέεσθαι ἐς οἷα κακὰ ἦκον, i. e. ὡς ἐς τοιαῦτα οἷα κακὰ, *expecting total destruction* SINCE *they were come into* SUCH CALAMITIES AS THESE. In this way that difficult sentence in Thucydides is easily explained, καὶ μόνη (scil. Ἀθηναίων πόλις) οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει, ὑφ' οἵων κακοπαθεῖ. i. e. ὡς ὑπὸ τοιούτων οἵων ἡμεῖς, *and we are now the only state which does not excite indignation in an invading enemy*, BECAUSE (or SINCE) *they suffer from* SUCH A BRAVE PEOPLE AS WE ARE.

In all constructions of this kind, the idea will be readily perceived by considering οἷος as put for ὅτι or ὡς τοιοῦτος. See numerous examples in L. Bos. Ellipses, Gr. 271. Vigerus, Ch. 3. § 8—9.

7. SECOND. *Before an adjective* it may be resolved by supplying the infinitive εἶναι; as, εἰ μὲν γάρ τις ἀνὴρ ἐν αὐτοῖς ἔστι οἷος ἔμπειρος πολέμου, *if any one among them* IS SKILFUL IN WAR, DEM. O. 2. for τοιοῦτος οἷος εἶναι ἔμπειρος, *is such as to be skilful*, &c.; οἷος ἄριστος, *the best*, for τοιοῦτος οἷος εἶναι ἄριστος, *such as to be the best*, &c.

8. Οἷος is frequently, however, joined with an adjective in the form of an exclamation or interrogation, apparently without reference to the usual antecedent; as, οἷος μέγας. οἷος χαλεπὸς, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἠγωνίσθη. *how great and terrible danger was risked*, (scil. *for the liberty of Greece.*) If this and similar sentences, however, are thrown into the assertive form, they readily admit of the same resolution as the others; thus, *danger such as to be great and terrible was risked.*

9. THIRD. Joined with the verb εἰμὶ expressed or understood, and followed by an infinitive, it signifies "*I am of such a kind as*, or *such as;*" and, according to the connexion in which it stands, may mean "*I am able*," "*I am wont*," "*I am ready*, or *willing*,"—τοιοῦτος being always understood as an antecedent word; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, (i. e. τοιοῦτος οἷος,) FOR HE WAS NOT (SUCH) AS *to make gain from every thing.*

10. The abbreviated expressions οἷος εἰμὶ, and οἷος τ' εἰμὶ, are very common, and usually, but not always, observe this

distinction; viz. that the former signifies "*I am wont*," the latter, "*I am able, I can*," and is equivalent to *δύναμαι*; as, *οἷός τε εἰμὶ τοῦτο ποιεῖν, I can do this.*

In the neuter it is used impersonally; as, *οἷόν τέ ἐστι, it is possible.*

11. Sometimes the verb *εἰμί* is also omitted; as, *ἢ δύναιτο ἀκούειν ἐκ τοῦ μὴ οἷουτε (εἶναι), or whether he could hear* FROM NOT BEING ABLE TO HEAR FORMERLY.

12. In the same manner *τοῖος* or *τοιοῦτος* stands related to *οἷος* following it, expressed or understood; as, *οὐκ ἂν ὁμιλήσαιμι τοιούτῳ*, (scil. *οἷος αὐτὸς ἐστί,*) *I would have no intercourse with* SUCH A MAN, (scil. *as he is*).

13. The neuters *οἷον* and *οἷα*, either alone or combined with various particles, and used in a conjunctive or adverbial sense, are, no doubt, elliptical expressions similar to those noticed above, though it may be difficult to resolve many of them in a satisfactory manner. The ordinary meaning of these words will be found in the Lexicons.

Note. The observations which have been made on the construction of the related adjectives *τοῖος* or *τοιοῦτος—οἷος*, are applicable, almost without exception, to *τόσος* or *τοσοῦτος—ὅσος*; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity.* The same also may be said of *τηλίκος—ἡλίκος, of such an age or size.*

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§ 137. CONSTRUCTION OF THE NOMINATIVE CASE.

The nominative case is used,

1st. To express the subject of a proposition.

2d. In apposition with another substantive in the nominative, or predicated of it. See § 139. III.

3d. In exclamations; as, *ὦ δυστάλαινα ἐγώ! O wretched me!*

4th. Absolutely, or without dependence on any word in the sentence, § 178. *Obs.* 4; as, *πολλὴ γὰρ ἡ στρατιὰ οὖσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι (αὐτήν), for the* ARMY BEING NUMEROUS, *it will not be in the power of the state to accommodate them.* Or without a participle; as, *ὁ Μωυσῆς οὐκ οἴδαμεν τί γέγονεν αὐτῷ*, THIS MOSES, *we know not what has become of him.*

§ 138. OF A VERB WITH ITS NOMINATIVE.

Rule IV. A verb agrees with its nominative in number and person; as,

ἐγὼ γράφω,	*I write.*
ὑμεῖς τύπτετε,	*ye strike.*
ὀφθαλμὼ λάμπετον,	*his eyes shine.*

Rem. The nominative to a verb may be a noun, a pronoun, an adjective used as a noun, the infinitive mood with the article prefixed, or part of a sentence; and to all these this rule applies.

Obs. 1. The nominative of the first and second person is generally omitted, being obvious from the termination of the verb; also of the third person, when it may be readily supplied from the context; as, λέγουσι, *they say.*

Obs. 2. The subject is also omitted when the verb expresses an action usually performed by that subject; as, σαλπίζει. *the trumpeter sounds;* or when it expresses an operation of nature; as, ὗει, *it rains;* βροντᾷ, *it thunders.*

Obs. 3. Impersonal verbs are usually considered as without a nominative; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that between a verb and its nominative; as, ἔξεστί μοι ἀπιέναι, *it is lawful for me to depart,* i. e. *to depart is lawful for me;* χρῆ σέ ποιεῖν *it behoves you to do it,* i. e. *to do it behoves you.*

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§ 139. SPECIAL RULES AND OBSERVATIONS.

I. *Of agreement in number.*

Rule 1. A neuter plural commonly has a verb in the singular; as,

ζῶα τρέχει,	*animals run.*

Obs. 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many exceptions, especially when the neuter plural signifies persons or animals; as, τοσάδε ἔθνη ἐστράτευον, *so many nations went to war.* Homer joins a singular and a plural verb

with the same nominative. Odyss. μ. 43. So Xen. Mem. ἄστρα ἀνέφηναν ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, *the* STARS SHONE FORTH WHICH SHEW *to us the hours of the night.*

Obs 2. Sometimes, also, masculine and feminine nouns in the dual and plural have a verb in the singular; as, οὐκ ἔστιν οἵτινες ἀπέχονται, THERE ARE NONE *who abstain*; ἄχεῖται ὀμφαὶ μελέων, *the voice of melody sounds.*

RULE 2. Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, αἰδὼς δὲ καὶ φόβος ἔμφυτοι εἰσι ἀνθρώπῳ, *Shame and fear are natural to man.*

Separately, σοὶ γὰρ ἔδωκε νίκην Ζεύς καὶ Ἀπόλλων, *Jupiter and Apollo gave you the victory.*

Obs. 3. To both parts of this rule, however, and especially to the first, there are not a few exceptions; for it often happens that when two or more nouns have a common verb, it agrees with one of them, and most commonly the one next it. Also, if the two nouns are of similar signification, they are in construction considered as one, and the verb follows in the singular; as, Σοὶ δ' ἐπὶ τολμάτω καρδίη καὶ θυμός, *let your* HEART *and* SOUL *dare.*

Obs. 4. A substantive in the singular, connected with other words as the subject of a verb conveying the idea of plurality, has the verb in the plural; as, Ῥέα παραλαβοῦσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wandered about.* So in Latin; as, *Juba cum Labieno capti in potestatem Cæsaris venissent.*

RULE 3. A noun of multitude expressing many as *one whole* has a verb in the singular; as,

ἕζετο λαός, *the people sat down.*

But when it expresses many as individuals, the verb must be plural; as,

ἠρώτησαν αὐτὸν τὸ πλῆθος, *the multitude asked him.*

Obs. 5. To both parts of this rule there are also exceptions, and in some cases it seems indifferent whether the verb be in the singular *or plural*; sometimes both are joined with the

same nominative; as, ἧστο λαός, ἐφιζήσαν δὲ καθέδρας, *the people* SAT DOWN *and* KEPT THEIR SEATS.

RULE 4. A dual nominative may have a plural verb; as, ἄμφω ἔλεγον, *both spake*. and a plural nominative, limited to two, may have a verb in the dual.

II. *Of agreement in Person.*

RULE 5. When two or more nominatives are of different persons, the verb takes the *first* person rather than the second, and the *second* rather than the third; as ἐγὼ καὶ σὺ εἴπομεν, *you and I spoke.*

To this rule there are many exceptions.

III. *Of the Nominative after the Verb.*

RULE 6. Any verb may have the same case after it as before it when both words refer to the same thing; as,

ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου, YE *are the* LIGHT *of the world.*

Note. This rule applies to the infinitive mood whether its subject be in the nominative or accusative; and also to the participles. § 175. *Obs.* 5. and 177. 3.

Obs. 6. Under this rule the nominative before the verb is the *subject*, the nominative after it is the *predicate*, the verb is the *copula* connecting the one with the other, and is usually a substantive verb, a passive verb of naming, or a verb of gesture.

Obs. 7. In this construction the verb usually agrees with the *subject*; sometimes, however, it agrees with the predicate; as, ἦσαν δὲ στάδιοι ὀκτὼ τὸ μεταίχμιον αὐτέων, *the space between them was eight stadia.* So also when the copula is a participle; as. *he usually let go.* τοὺς μέγιστα ἐξημαρτηκότας—μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, *the greatest offenders* BEING (or *who are*) *the greatest* INJURY *to the state.*

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§ 140. II. OF GOVERNMENT.

GOVERNMENT is when one word requires another which follows it, or depends upon it, to be put in a certain *case*, *mood* or *tense.*

OF THE GOVERNMENT OF CASES.

The construction of the oblique cases depends in general upon the following principles; viz.

1. The *Genitive* expresses that from which any thing *proceeds, originates* or *begins;* or to which it *belongs,* as expressed by the English words *of, from, in regard of, in respect of,* &c. viz. as *cause* or *origin.*

2. The *Dative* is the case of acquisition, and denotes that *to which* any thing is added, or *to* or *for which it* is done; hence the *end* or *remote object* to which any action tends. It is also used to express the *cause, instrument* or *means* by which a thing is done, in which sense it usually depends on a preposition expressed or understood.

3. The *Accusative* expresses the *immediate object* on which the action or influence of a transitive verb terminates; or of motion or tendency to, expressed by a preposition.

4. The action of a verb may be considered in reference either, 1. to its *immediate* object, i. e. to that on which its action is immediately exerted, and which is always governed in the accusative; as, *διδόναι ἑμαυτόν, to give myself;* or, 2. to a *remote* object (i. e. to one which is not acted upon by the verb, but is merely that to which the action is related in the manner expressed by the case), and is put in the genitive or dative or accusative, either after the accusative with an *active verb,* or without an accusative after a *neuter verb;* as, *ἀπαλάττειν τινὰ νόσου, to free any one from disease; διδόναι ἑμαυτὸν τῇ πόλει, to give myself to the state; φείδεσθαι τῶν ἐρίφων, to spare the kids; βοηθεῖν τῇ πατρίδι, to aid* (i. e. to render assistance to) *my country.*

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§ 141. OF THE GENITIVE.

The Genitive is in extensive use in the Greek language, being used in many cases in which the ablative is used in Latin. Its primary as well as its general and leading idea is that of *separation* or *abstraction, going forth from,* or *out of, origin, cause.* So that the meaning of the words *of, out of, from,* is implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads:

I. In Greek, words of all kinds may be followed by other words in the

genitive when the latter limits and shows in what respect the meaning of the former is to be taken. When used for this purpose, they may usually be rendered by some phrase with respect to, in respect of, &c.

1. With verbs of feeling, as that they could run, i. e. as to [illegible] WITH RESPECT TO THEIR FEET: ἐκεῖνος ἔχειν κάλως, *to be* [illegible] WITH RESPECT TO INTELLECT: κακοῦσθαι τῶν ὀμμάτων, *to be deficient* [illegible] WITH RESPECT TO SIGHT: ἔαγα τὰ γόνατα, *I am broken* WITH RESPECT TO THE KNEES, or *my knees are broken*.

2. With [illegible] WITH RESPECT TO HUMAN AFFAIRS: ἔρχεσθαι τῶν ἔργων, *near with* RESPECT TO THE WORKS, or *already about* (i. e. *with respect to*) [illegible] WITH RESPECT TO HIS FATHER.

3. With all words which express a state or operation of the mind, which is limited to an object, but without affecting it: such as *verbs* signifying to remember, to forget, to neglect, &c.: and *adjectives* signifying *experienced, ignorant, heedless*, &c.

4. With all words which indicate *fulness, defect, emptiness*, and the like. Thus it is used with all adjectives signifying *full, rich, empty, deprived of*, &c.; and [illegible] *scarcity*, &c.

5. This genitive must be referred the construction of the genitive with the [illegible] degree, § 143 Rule XI: with all words denoting *superiority, inferiority*, and where a comparison is made with respect to the *value* of a thing: as [illegible] *worthy of this*, i. e. *equal in value* WITH RESPECT TO THIS: or where the idea of *difference* is involved.

6. When that with respect to which a thing is done may also be considered the cause of its being done, the word expressing it is often put in the genitive, and may be rendered *on account of*: as, φρονεῖν τινὸς σοφίας, *to employ one* ON ACCOUNT OF WISDOM. Hence it is used with verbs signifying *to accuse or criminate, to pray, to begin*, &c.; and also without another word in exclamations.

II. The genitive in Greek is put to express the relation of a *whole* to its *parts*, i. e. it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative when the action does not refer to the whole but to a *part*; as, ὀπτᾶν κρέων, *to roast* SOME OF THE FLESH; ἐγὼ τῶν ἐμῶν ἡλίκων γιγνώσκω, *I know* SOME OF THOSE OF MY AGE. Hence, also, it is put with verbs which signify to *share*, to *participate*, &c.

On this principle is founded the construction of the genitive of the *part affected*, after verbs signifying "*to take*," "*to seize*," "*to touch*," &c. Hence, also, it is put with the *superlative degree* to express the class of which that one, or those marked by the superlative, form a part.

III. The genitive is used to mark the *origin* or *cause* from which any thing proceeds; and hence, the person or thing to which any thing *belongs*, whether it be a *property* or *quality, habit, duty*, &c. Hence, also, verbs govern the genitive which express feelings and operations of the mind which

are the *result* of external impressions, or when they denote motions and actions in bodies which are *the effects* of the operation of other bodies. Thus, verbs which express the sensations of *hearing*, *tasting*, *touching*, &c. as well as those which signify *to admire*, *to care for*, *to desire*, &c. are followed by the genitive of the object, heard, tasted, touched, admired, or cared for, because it is viewed as the *source*, *origin*, or *cause*, of these sensations and operations. Hence also the common rules, that "verbs denoting *possession*, *property*, or *duty*, &c. govern the genitive;" that "the *material* of which any thing is made is put in the genitive;" and that "*one substantive governs another in the genitive.*"

IV. The genitive is also governed by certain prepositions, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

V. The genitive is used to determine place and time in answer to the question "where?" "when?" &c. Hence the adverbs *οὗ*, *ποῦ*, *ὅπου*, *where;* which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads may all cases be referred, which occur under all the following rules for the genitive.

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§ 142. I. THE GENITIVE GOVERNED BY SUBSTANTIVES.

RULE V. One substantive governs another in the genitive, when the latter substantive limits the signification of the former; as,

ὁ θεῶν πατὴρ, *the father of gods.*
ἄναξ ἀνδρῶν, *king of men.*

This rule is founded on the general principle mentioned § 141. I and III. In the above examples the general term *πατὴρ* is restricted by the word *θεῶν* governed by it. It is not *any father*, nor the *father of men*, but *of the gods;* and the word *ἄναξ* which, without restriction, means *any king*, is restricted by the word *ἀνδρῶν*, to king *of men.*

When a noun is restricted by another of the *same* signification, it is put in the *same case* by Rule I.

Obs. 1. The noun governing the genitive is frequently understood; viz. 1. after the article such words as *υἱός*, *μήτηρ*, *θυγάτηρ*, &c.; as, *Μιλτιάδης ὁ Κίμωνος*, (sup. *υἱός*), *Milliades, the* SON *of Cimon; τὰ τῆς τύχης*, (sup. *δωρήματα*), *the* GIFTS *of fortune.* 2. *Οἶκος* or *δῶμα* after a preposition; as, *ἐς πατρὸς*,

(sup. δῶμα), *to the house of her father*; εἰς ᾅδου (δόμον) *to Hades*; ἐν ᾅδου, (δόμῳ), *in Hades*. 3. After the verbs εἰμί, γίνομαι, ὑπάρχω, &c. See § 144. R. XII. and 141. III.

Obs. 2. When the noun in the genitive signifies a person, it may often be taken in an *active* or *passive* sense; thus, ἡ γνῶσις τοῦ Θεοῦ, *the knowledge of God*. In this sentence, God may either be the subject or the object of the knowledge spoken of, i. e. the phrase may denote our knowledge of God or his knowledge of us; πόθος υἱόυ, generally, (not *the regret of thy son*, viz. which he has, but) *regret* FOR THY SON; ἀνδρὸς εὐμένεια τοιοῦδε, *good will* TOWARDS *such a man*.

This passive sense of the genitive is more common when the governing noun is derived from a verb which usually governs the dative, and when the one substantive is in one sense the cause, and in another the object, of that which is expressed by the other substantive; as, νεκτέρων δωρήματα, *offerings* (not *of*, but) TO THE DEAD; εὔγματα Παλλάδος, *prayers* TO PALLAS; ἡ τῶν Πλαταιέων ἐπιστρατεία, *the march* AGAINST THE PLATÆANS.

Nouns thus derived, however, are more frequently followed by the dative; as, ἡ Μουσέων δόσις ἀνθρώποισι, *the gift of the Muses* TO MEN; sometimes by the preposition εἰς with the accusative; as, θεῶν εἰς ἀνθρώπους δόσις, *a gift of the gods* TO MEN. § 146.

Obs. 3. Many substantives derived from words which govern the genitive, are often followed by a genitive governed by the force of the primitive contained in the derivative; thus, ἐλεύθερος πόνου, § 143, *free from labour*; hence, ἐλευθερία πόνου, *freedom from labour*; κρατεῖν ἡδονῶν, § 144. R. XV., *to be superior to pleasures*; ἐγκράτεια ἡδονῶν, *mastery over* or *moderation in pleasures*; ἀκρατεία ἡδονῶν, *subjection to* or *want of moderation in pleasures*; ἐπικούρημα τῆς χιόνος, *protection against the snow*.

Obs. 4. Sometimes the genitive after a substantive is governed not so properly by the substantive as by a preposition understood. These generally express the *material* of which a thing is made, or the *author* or *source from which* it proceeds, § 156. *Obs.* 3.; as, στέφανος (ἐξ) ἀνθέμων, *a crown of flowers*: χαλκοῦ ἄγαλμα (scil. ἐκ) *a helmet of brass*; πένθος (ἀπὸ) δαιμόνων, *grief sent from the gods*; (ὑφ') Ἥρας ἀλατεῖαι, *wanderings caused by Juno*.

Note. In this way, perhaps, the examples, *Obs.* 3. may be resolved; as, ἐλευθερία ἀπὸ πόνου.

Obs. 5. A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence, or the lowest inferiority; as, *βασιλεῖ βασιλέων, to the king of kings; δοῦλος δούλων, a slave of slaves.*

Obs. 6. A number of substantives followed by the genitive of a noun, or a possessive adjective formed from it, are often put by a kind of circumlocution for the noun itself. The chief of these are, *βία, ἴς, μένος, strength; κῆρ, the heart; φόβος, fear; πεῖρας, τέλος, τελευτή, the end; δέμας, a body; κάρα, κάρηνον, κεφαλή, the head,* &c.; as, *βία Κάστορος,* for *Κάστωρ, Castor; βίη Ἡρακληείη,* for *Ἡρακλῆς, Hercules; τέλος θανάτου,* for *θάνατος, death; Ἰοκάστης κάρα,* for *Ἰοκάστη, Jocasta,* &c.

Obs. 7. Sometimes one substantive governs two different genitives in different relations; as, *ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, he assumed the leading* OF THE IONIANS IN THE WAR *against Darius; τῶν οἰκείων προπηλακίσεις τοῦ γήρως, the insults* OF RELATIONS TO OLD AGE.

Obs. 8. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, *τὸ τῆς τύχης* for *ἡ τύχη, fortune; τὰ τῶν βαρβάρων ἄπιστά ἐστι* (for *οἱ βάρβαροι,*) THE BARBARIANS *are not to be trusted.*

RULE VI. An adjective or article in the neuter gender without a substantive governs the genitive; as,

τὸ πολλὸν τῆς στρατιῆς, the greatest part of the army.
τὰ τῆς τύχης, the gifts of fortune.

Obs. 9. The adjective in the neuter gender is either itself considered as a substantive, (§ 131. *Exc.* 9.) or as having a substantive understood, which is properly the governing word.

RULE VII. A substantive added to another to express a quality or circumstance belonging to it, is put in the genitive; as,

ἀνὴρ μεγάλης ἀρετῆς, a man of great virtue.

Obs. 10. The substantive in the genitive has commonly an adjective with it, as in the example above, but sometimes not;

as, πόλεμος οὐκ ὅπλων ἀλλὰ δαπάνης, a war, NOT OF WEAPONS, *but* OF MONEY. But

Obs. 11. The substantive expressing the quality or circumstance of another, is more commonly put in the accusative governed by κατὰ and διὰ; as, ἀνὴρ σπουδαῖος τὸν τρόπον, *a man of ingenuous* DISPOSITION.

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§ 143. THE GENITIVE GOVERNED BY ADJECTIVES.

RULE VIII. Verbal adjectives, and such as signify an affection or operation of the mind, govern the genitive; as,

ἀνθρώπων δηλήμων, *hurtful to men.*
ἔμπειρος μουσικῆς, *skilled in music.*

Rem. The principle on which this rule is founded is contained in § 141. I. 1. 2. But others suppose that the foundation of the principle, as well as of the rule, is to be sought in the ellipsis of a preposition, such as περὶ, which is sometimes expressed; as, περὶ τῶν τεχνῶν ἐπιστήμων, *skilled in the arts.* However plausible this supposition may be, it militates strongly against it that we have the same rule in Latin in which there is no preposition that governs the genitive. The stronger probability is, that the rule in both languages is to be referred to the same general principle already referred to.

Under this rule are comprehended,

1. Adjectives denoting action or capacity, which are derived from verbs or corresponding to them, especially those in -τος, -ικος, and -ηριος.

2. Many adjectives compounded with α privative (§ 122. 1. 1st.); as, ἀθέατος καὶ ἀνήκοος ἁπάντων, *without seeing* or *hearing of any thing.*

3. Participles used in an adjective sense, especially among the poets; as, πεφυγμένος ἀέθλων, *free from troubles; οἰωνῶν εἰδώς, skilful in augury.*

Note. These, however, are often followed by the accusative; as, εἰδὼς ἀθεμιστία, *skilled in wickedness.*

4. *Adjectives* expressing a state or operation of mind;

as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony,* and the like.

5. Adjectives derived from, or of a similar signification with verbs which govern the genitive; as, *ἐπίκουρος ψύχους, σκότου, κ. τ. λ. serviceable against cold, darkness,* &c.

Rule IX. Adjectives signifying plenty or want, &c., govern the genitive; § 141. 1. and 4.; as,

μεστὸς θορύβου, full of confusion.
ἔρημος ἀνδρῶν, destitute of men.

Under this rule are comprehended,

1. Adjectives of *fulness, plenty,* and *want; value, dignity, worth,* and the contrary.

2. Adjectives expressive of *power, eminence, superiority,* and their opposites; also, of *participation, diversity, separation, peculiarity,* or *property,* and the like.

3. Adjectives followed by the *genitive of the cause;* as, *ἀθλιὸς τῆς τύχης, miserable on account of fortune.*

Note. Adjectives of plenty and want sometimes govern the dative; as, *ἀφνειὸς μήλοις, abounding in fruits.*

Rule X. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural; as,

1. *τῶν ἀνθρώπων οἱ μὲν σοφοὶ, οἱ δ' οὔ,*	*of the men* SOME *were wise,* OTHERS *not.*
2. *οἱ παλαιοὶ τῶν ποιητῶν,*	*the ancient poets.*
3. *ἓν τῶν πλοίων,*	*one of the ships.*
4. *πρῶτος Ἀθηναίων,*	*the first of the Athenians.*
5. *ὁ νεώτερος τῶν ἀδέλφων,*	*the younger of the brothers.*
6. *ἔχθιστος βασιλέων,*	*most hated of kings.*

Rem. For the principle of this rule, see § 141. II. It has also been supposed that the genitive under this rule is properly governed by *ἐκ* or *ἀπό*. The same remark made R. VIII, *Rem.* is also applicable here, and for the same reason, viz. that the same rule holds in Latin which has no preposition governing the genitive.

***Obs.* 1. *All words* are denominated partitives which express

a part of any number or class of objects, the whole being expressed by the noun following it in the genitive.

Obs. 2. The genitive after the partitive is sometimes governed by the preposition ἐκ or ἐξ; as, ἐξ ἁπασῶν ἡ κallίστη, *the most beautiful of all.* And sometimes, instead of the genitive, there is found a preposition with another case; as, κallίστη ἐν ταῖς γυναιξί, *fairest among women;* so in Latin, *justissimus in Teucris.*

Obs. 3. Instead of the genitive, the case of the partitive is sometimes used; as, τοὺς φίλους τοὺς μὲν ἀπέκτεινε, SOME OF HIS FRIENDS *he slew.*

Obs. 4. The partitives τις and εἷς are sometimes omitted; as, φέρω σοι στολὴν τῶν καλλίστων (sc. μίαν), *I bring you* A VERY EXCELLENT ROBE; ἤθελε τῶν μενόντων εἶναι (sc. εἷς,) *he desired to be* ONE OF THOSE *who remained.* On this principle is explained such phrases as ἐστὶ τῶν αἰσχρῶν (sc. εἷς), for ἐστὶ αἰσχρὸς, *he is base,* (literally "*one of the base.*")

Obs. 5. Partitives agree in *gender* with the substantives which follow in the genitive. When two substantives follow in the genitive, the partitives, &c. commonly agree with the former, but sometimes with the latter.

Obs. 6. Collective nouns are governed by partitives in the genitive singular.

Obs. 7. Adjectives in the positive *form,* but conveying a superlative *sense,* on the principle of this rule govern the genitive plural; as, ἔξοχος πάντων, the *most excellent of all;* δῖα Θεάων, *goddess of goddesses,* (i. e. *supreme goddess*); δῖα γυναικῶν, *most excellent of women.* Δαιμόνιε ἀνδρῶν, *Good sir.* Also nouns compounded with α in a privative sense; as, ἄχαλκος ἀσπίδων, *unarmed with brazen shields.*

Obs. 8. On a similar principle an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the person or thing mentioned belongs; as τροχὸς τῶν κεραμεικῶν, *a wheel* OF THE CLASS OF THE EARTHEN, i. e. *an earthen wheel;* πέλεκυς τῶν ναυπηγικῶν, *an axe* OF THOSE BELONGING TO SHIP-BUILDERS.

RULE XI. The comparative degree governs the genitive; as,

γλυκίων μέλιτος,	*sweeter than honey.*
κρείσσων οἰκτιρμοῦ φθόνος,	envy is stronger than pity.

Rem. The principle of this rule is stated § 141. 1 and 5. There is not the same objection to the usual explanation of this rule, by supplying the preposition πρὸ or ἀντί, that is stated Rule VIII, *Rem.* Yet the analogy of the cases already referred to are opposed to this explanation, and seem to render it more proper to refer to the general principle above stated. At the same time it must be noticed, that after the comparative degree the genitive is sometimes governed by one of these prepositions expressed; as, οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίης ἦν ἀσπαστότερον, *to whom tyranny was* MORE AGREEABLE THAN LIBERTY; but this will not decide in favour of explaining the construction under this rule by supplying the preposition, any more than it did in the other, *Obs.* 2.

Obs. 9. The conjunction ἤ, *than*, after the comparative is usually followed by the same case that precedes it; as, ἐπ' ἄνδρας πολὺ ἀμείνονας ἢ Σκύθας, *against men much braver than the Scythians.* Sometimes, however, it is followed by the nominative, if εἰμί or another word can be supplied; as, τοῖς νεωτέροις ἢ ἐγώ, *to those younger than I am.*

Obs. 10. After the comparative, ἤ is sometimes followed by an infinitive with or without ὡς or ὥστε; as, κακὰ μείζω ἢ ὥστε ἀναχλαίειν, *evils too great to excite my tears*; νόσημα μεῖζον ἢ φέρειν, *affliction too great to bear.*

Obs. 11. The comparative without ἤ (*than*) is followed by the genitive according to the rule; as, φωνὰ γλυκερώτερα ἢ μελιχήρου, *a voice sweeter than honey-comb.*

Obs. 12. The genitives τούτου and οὗ, governed by a comparative, are often followed by an explanation with ἤ; as, οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι, *there is no greater honour to children than this,* (viz. *than*) *to be descended from a brave and virtuous father.*

Obs. 13. The infinitive mood or part of a sentence being equivalent to a noun, (§ 173. I.), is sometimes governed in the genitive by a comparative; as, τὸ φυλάξαι τ' ἀγαθὰ τοῦ κτησάσθαι χαλεπώτερον ἐστί, *to preserve property* IS MORE DIFFICULT THAN TO GAIN IT.

Obs. 14. Words which *imply* a comparison govern the genitive on the same principle; these are

1st. Such words as express *difference*; as, περισσός, δεύτερος, ὕστερος; also, διάφορος, ἕτερος, ἄλλος, ἀλλοῖος, ἀλλότριος.

2d. Multiplicative numbers; as, διπλάσιος, τριπλάσιος; as, διπλάσιον δεῖ ἀκούειν τοῦ λέγειν, *one should hear* TWICE AS MUCH AS HE SPEAKS.

Obs. 15. The superlative is sometimes used for the com-

parative, and is then subject to the same rules; as, (with the conjunction, *λῷστον ἢ τὸ Φλέγρας πεδίον, better than the plain of Phlegra*; (without the conjunction), *σεῖο δ' οὔτις ἀνὴρ μακάρ-τατος, no man is happier than you.*

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§ 144. THE GENITIVE GOVERNED BY VERBS.

RULE XII. The person or thing to which any thing *belongs*, is put in the genitive after *εἰμί, γίνομαι, ὑπάρχω*; as,

ἐστὶ τοῦ βασιλέως,	*it belongs to the king.*
εἶναι ἑαυτοῦ,	*to be his own (master).*
τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν ἐστί,	*alacrity is necessary to fight well;* i. e. *belongs to it.*

Rem. For the principle of this rule, see § 141. III. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word.

Obs. 1. Yet here also we have the genitive governed directly by a preposition expressed, indicating that from which the quality, &c. proceeds; as, *οὐκ ἔστι πρὸς πόλεως, it is not proper for the state;* i. e. *it is not a thing* PROCEEDING FROM *the state.* On this principle are to be explained such sentences as the following; *οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέος, I do not approve this* IN A PRINCE; i. e. *πρὸς ἀνδρὸς*, &c *from a prince; τοῦτο ἐπαινῶ Ἀγησιλάου, I commend this* IN AGESILAUS; *τοῦτο μέμφονται μάλιστα ἡμῶν, this they blame chiefly* IN US.

RULE XIII. Verbs expressing the operation of the senses, govern the genitive; as,

Κλῦθί μευ,	*Hear me.*
μή μου ἅπτου,	*touch me not.*

Exc. 1. Verbs of seeing govern the accusative; as, *θεὸν ὄψονται, they shall see God.*

Exc. 2. In the Attic dialect all verbs of sense govern the *accusative*; and sometimes, though very rarely, in the other *dialects*; as, *ἤκουσα φωνήν*, I heard a voice; *σπλάγχνα ἐπάσαντο, they tasted the entrails.*

Obs. 2. The principle on which verbs under this rule, and some of those that follow, govern the genitive, is that the word in the genitive, following the verb, is viewed as the *origin* or *cause*, in some way or other, of the sensation, or of the act or state expressed by the verb, § 141. III.

Rem. If, after verbs which usually govern the genitive, the genitive is governed by a preposition interposed, the preposition generally corresponds to the idea of *origin* or *cause*, &c. expressed by the genitive (as, ἀπὸ, πρὸς, and the like); and thus, instead of militating against the principles stated above, it adds its own force to that of the genitive, giving emphasis and distinction to the sentence. But to suppose from this that when the genitive follows a verb it is always governed by a substantive or preposition understood, besides being wholly unnecessary on the principles already stated, serves only to destroy the original and characteristic simplicity of the language, and to render its construction perplexed and intricate.

Rule XIV. Verbs signifying an operation of the mind, govern the genitive; as,

θαυμάζω σοῦ, *I admire you.*
ἀμέλεις τῶν φίλων, *you neglect your friends.*

Verbs which come under this rule govern the genitive on the principles stated, § 141. I. and 3. also III. It applies generally to verbs which signify

1. *To pity, to spare, to care for*, or *neglect*; as, ἐπιμελεῖσθαι, φροντίζειν, ἀλεγίζειν, ἀμελεῖν, ὀλιγορεῖν.
2. *To remember* or *forget*; as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c. with their compounds. But these frequently govern the accusative.
3. *To consider, to reflect, to perceive* or *understand*; these also govern the *accusative*.
4. *To admire, to aim at, to desire* or *to loathe, to revere* or *to despise*.

Obs. 3. Many of these verbs used transitively; (i.e. signifying to cause the operation of mind they express) govern the accusative of the person with the genitive of the object; as, ὑπέμνησέν ἑ πατρός, *he put him in mind of his father*; ἔγευσας μὲ εὐδαιμονίας, *you have caused* me to taste of happiness. *Verbs thus used* are sometimes denominated causatives or incentives, and hence the

RULE. Causatives govern the accusative of the person with the genitive of the thing.

RULE XV. Transitive verbs govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

ἔπιε τοῦ ὕδατος, he drank of the water.

This construction depends on the principle stated, § 141. II., or we may consider the expression elliptical, and supply some such word as, *μέρος*, a *part*, or *τι*, *some*, as the direct object of the verb, and which governs the genitive according to Rules V. and VIII.

To this rule belong more especially such verbs as signify

1. *To share, participate,* or *impart,* which, with the genitive of the thing, frequently govern the dative of the person to whom it is imparted; as, *μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, I share the property with my brother.*
2. *To receive, obtain* or *enjoy;* as, *τιμῆς ἔλαχε, he gained honour; ἐὰν λάβωμεν σχολῆς, if we get leisure.*
3. Verbs signifying *to take, to seize,* and their contraries; *to touch,* or *to carry,* especially in the middle voice with the accusative of the *whole,* govern the genitive of the *part affected; ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, they seized* ORONTES *BY THE GIRDLE.*

EXC. Some verbs such as *λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω,* sometimes govern the accusative of the thing; *κληρονομέω* with the accusative of the thing, governs also the genitive of the person from whom it is received; as, *ἐκληρονόμησε τοῦ πατρὸς τὰ κτήματα,* he inherited *his possessions from his father;* sometimes it governs the genitive of *both.*

RULE XVI. Verbs of *plenty* or *want, filling* or *depriving, separation* or *distance,* govern the genitive; (§ 141. I. and 4.) as,

εὐπορεῖ χρημάτων, he abounds in riches.
χρυσοῦ νηῶ πλήσασθω νῆα, let him fill his ship with gold.
δεῖσθαι χρημάτων, to be in want of money.

Under this rule there may be comprehended verbs which express the general idea of *separation*, or which signify

1. *To beg* or *entreat*; as, *δέομαί σου, I beg of you.*
2. *To bereave* or *deprive*; as, *στερέω, ἀποστερέω.*
3. *To deliver, loose,* or *set free*; as, *ἐλευθερόω, λύω, ἀπαλλάσσω.*
4. *To escape*; as, *ἐκφεύγω, ἀλύσκω.*
5. *To keep off, to hinder,* or *prevent, to desist*; as, *κωλύω, ἐρητεύω, ἔχω,* (scil. *τινὰ τινός*) *εἴργομαι,* &c.
6. *To differ from, to be distant, to abstain*; as, *διέχω, ἀπέχω, διαλάττω, διαφέρω, ἀπέχομαι.* But some verbs of differing govern also the dative; as, *διαφέρω σοι, I differ from you.*
7. *To separate, repel,* or *drive away*; as, *χορίζω, διορίζω, ἀμύνω, ἀλάλκω, ἀγείρω, διώκω,* &c.
8. *To make way for,* or *retire from, to resign*; as, *εἴκω, ὑποχωρέω, ὑπάγω, συγχωρέω.*
9. *To err, to cause to err*; *ὑποπλανάομαι, ἀποτυγχάνομαι, ἁμαρτάνω, πλανάω.*
10. *To cease, to cause to cease*; as, *παύω, παύομαι, δήγω,* &c.
11. *To deceive, frustrate,* or *disappoint*; as, *ψεύδομαι, πταίω, σφάλλομαι,* &c.

Obs. 5. Many of these are transitive; and with the genitive of the remote object, govern the accusative of the direct object; thus, under No. 3 *σὲ τοῦδ' ἐλευθερῶ φόνου, I clear you of this murder*; *ἀφαιρεῖσθαι, to deprive,* sometimes governs the accusative and genitive, sometimes two accusatives, and sometimes the accusative and dative.

Obs. 6. The genitive after these verbs, whether trans. or intrans. is sometimes governed by a preposition intervening, the effect of which is to give emphasis to the expression; as, *ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ Μήδων, having liberated Greece from the Medes.* § 144. *Rem.*

RULE XVII. Verbs of *ruling, presiding over, excelling,* and the contrary, govern the genitive, (§ 141. I. and 5.) as,

πολλῶν ἐθνῶν ἄρχειν, *to rule over many nations.*
τῶν πραγμάτων ἐπιστατεῖν, *to have the superintendence of affairs*

The verbs which come under this rule are those which signify,

1. *To rule*; as, ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.
2. *To reign*; as, τυραννεύω, βασιλεύω, ἀνάσσω.
3. *To lead*; as, ἡγέομαι, ἡγεμονεύω, στρατηγέω.
4. *To preside over*; as, ἐπισταιέω.
5. *To survive*, or *to be over*; as, περίειμι.
6. *To surpass*, or *excel*; as, πρωτεύω, ὑπερβαίνω, περιβάλλω, διαφέρω, περιγίνομαι.
7. *To begin*, i. e. *to be first, to lead the way*; as, ἄρχομαι; so ἄρχω, ὑπάρχω, κατάρχω.
8. The contrary are such as signify to be *ruled, led, presided over*, &c; *to obey, to be inferior to, to be worsted* or *overcome*.

Obs. 7. Some verbs govern the genitive by the force of a *noun* implied in them; thus, τυραννεύειν is equivalent to τύραννος εἶναι; and hence ἐτυράννευε Κορίνθου, *he was king of Corinth* is equivalent to τύραννος ἦν Κορίνθου.

Obs. 8. Many verbs under this rule sometimes govern the dative; as, ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω ἄρχω. And sometimes the accusative.

RULE XVIII. Verbs of *buying, selling, estimating*, &c. govern the genitive of the *price*; as,

ὠνησάμην τοῦτο πέντε δραχμῶν, *I bought this for* FIVE DRACHMÆ.

ἀξιοῦται διπλῆς τιμῆς, *he is estimated worthy* OF DOUBLE HONOUR.

Rem. The genitive in this construction is properly governed by ἀντί understood, sometimes expressed. The price is sometimes put in the dative with the preposition ἐπί, and sometimes in the accusative with the preposition πρός.

N. B.—For the construction of the genitive with the accusative, see § 151; also, for the genitive governed by *adverbs*, see § 164, 165; by *prepositions*, § 168. and as used to express certain *circumstances*, § 156, 157. and from § 160. to 163.

§ 145. CONSTRUCTION OF THE DATIVE.

The dative has, in general, two significations:

1. It is used to express the *remote object to which* any quality or action, or any state or condition of things tends, or to which they refer; which tendency is usually expressed in English by the words *to* or *for*. As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

2. To this general character of the dative may be referred a use of this case common in the best Greek writers, when the dative of the person to whom the thing spoken of may in some way or other be interesting, is thrown in without any dependence for its construction on any word in the sentence, and when the sentence as regards syntax is complete without it. In such cases the dative is said to be *redundant*. But though it is so in respect of construction, it is not so in respect of effect, as it imparts a touch of feeling and sentiment easily felt, but not so easy to express in a translation. Thus, ἡ μήτηρ ἐᾷ σε ποιεῖν ὅ,τι ἂν βούλῃ, ἵν' αὐτῇ μακάρις ἦς (Plat. Lys.) *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy*, (TO HER). The αὐτῇ is added with reference to the feelings of the mother. The datives μοί and σοί are very often used in this way. Thus, Oedip. Tyr. 2. τίνας ποθ' ἕδρας τάσδε ἐμοὶ θοάζετε; where ἐμοί intimates the mournful interest the good king felt in the scene before him. In Xen. Cyr. Cyrus addressing his mother, says, οἶμαί σοι ἐκείνους—νικήσειν &c. *I have no doubt that I will easily surpass these;* where σοί intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum* MIHI *dexter abis*, Virg. Æneid V. 162.

3. It is used to express that *with which* any thing is connected as an *accompaniment, cause, instrument, manner, means*, or *end*. This connexion is usually expressed in English by such words as *with, by, from, in, for*, or *on account of*. Used in this way, it corresponds to the ablative in Latin both in meaning and construction.

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§ 146. OF THE DATIVE AFTER SUBSTANTIVES.

RULE XIX. Substantives derived from verbs which govern the dative, sometimes govern the dative also; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν,	*the gift of God to you.*
ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια,	*the assistance of* (i. e. *rendered to*) *friends in war.*
ἐς ἀντιλογίαν τοῖς ξυμμάχοις,	*for the contradiction of your allies.*

Because δίδωμι, βοηθέω, and ἀντιλέγω, govern the dative.

Obs. 1. The dative often follows a substantive in the sense of the genitive, for which construction with examples, see § 148. *Obs.* 1.

Obs. 2. The dative sometimes depends on an adjective and substantive joined together, but chiefly on account of the adjective; as, *κλεινὸν θάλος πατρί, illustrious offspring to the father.*

Obs. 3. The dative sometimes follows a substantive, not, however, as implying possession, but where the idea of adaptation or design is implied; as, *χερσὶν πόνος, labour for the hands;* i. e. adapted for, designed for.

Obs. 4. The dative is also put with substantives to express the idea of companionship, being governed probably by *σύν* or *ὁμοίως* understood; as, (*σὺ*) *ὑπεύθυνος εἶ τοῖς ἄλλοις, you are responsible,* AS WELL AS (or *equally with*) THE REST.

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§ 147. OF THE DATIVE GOVERNED BY ADJECTIVES.

RULE XX. Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

ὠφέλιμος τῇ πόλει, profitable to the state.
ὅμοιος τῷ πατρί, like his father.

The dative after such adjectives expresses the object *to which* the quality expressed by the adjective refers; and hence all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

1st. Adjectives signifying *usefulness, friendliness, equality, suitableness, resemblance, ease, fitness, agreement,* and the like, with their contraries. Hence, *ὁ αὐτός, the same,* and sometimes *εἷς, one,* and *τοιοῦτος, such,* are followed by the dative; as, *τὰ αὐτὰ (ταὐτὰ) πάσχω σοι, I suffer* THE SAME THINGS WITH YOU. (So in Latin, *Invitum qui servat.* IDEM *facit* OCCIDENTI. Hor. *He who preserves a man against his will, acts* THE SAME PART WITH THE MAN WHO KILLS HIM); *ὃς ἐμοὶ μιᾶς ἐγένετ' ἐκ μητρός,* who was OF THE SAME (OF ONE) MOTHER WITH ME; *λόγους τῷ—τοιούτους λέγειν, to speak such words* AS HE WOULD.

Exc. Adjectives signifying *likeness, equality*, &c. are sometimes followed by the object of comparison, *not in the dative*, but in *the same case with the adjective*, and connected with it by the conjunction *καί*; as, *οὑτός γε ὁ λόγος ἔμοιγε δοκεῖ ἂν ὅμοιος εἶναι καὶ πρότερος* (instead of *εἶναι τῷ πρότερῳ*), *this argument would seem to me at least* TO BE LIKE THE FORMER. So also the nominative is used after the adverbs *κατὰ ταὐτά, ὁμοίως, ἴσως*; as, *οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος, they have not done* LIKE HOMER; *κατὰ ταὐτὰ οὗτος ἦχησε καὶ κιθάρα, just as a harp.* These constructions are probably to be resolved thus, *οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ*, &c. *οὗτος καὶ κιθάρα ἦχησε*, &c.

2d. Adjectives compounded with *σύν, ὁμοῦ*, and *μετά*, signifying *with*; as, *σύντροφος, ὅμορος, μεταίτιος τινί*, &c.; yet sometimes these govern the genitive.

3d. Some adjectives derived from verbs which govern the dative, govern the dative also; as, *ἀκόλουθος, ἀκολουθητικός, διάδοχος.*

Obs. 1. There are many adjectives which govern either the genitive or dative; as, *ὅμοιος, like; ἴσος, equal; ὁμώνυμος, of the same name; ὁμοπάτριος, of the same father; ὁμομήτριος, of the same mother; σύντροφος, educated together; συνήθης, familiar; ἰσόῤῥοπος, of the same force; κοινός, common; πλούσιος, ἀφνειός, rich; εὔπορος, abundant; ἐνδεής, poor; ἔνοχος, ὑπόδικος, ὑπεύθυνος, exposed, obnoxious; οἰκεῖος, familiar; ὤνιος, to be sold; δοῦλος, a slave; ἐλεύθερος, free*; as, *ὅμοιος τοῦ πατρός*, or *τῷ πατρί, like his father; ὁμώνυμος τοῦ πατρός*, or *τῷ πατρί, of the same name with his father.*

Obs. 2. It has been observed, § 80. *Obs.* 1. that the verbal adjectives in *-τός* and *-τέος* have a passive signification corresponding nearly to the Latin verbals in *-bilis* and *-dus*. Their construction, when thus used, is also similar; and hence the following

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RULE I. Verbals in *-τός* and *-τέος*, signifying passively, govern the dative of the doer; as,

τοῦτο οὐ ῥητόν ἐστί μοι, this is not fit to be spoken by me.
ἡ πόλις ὠφελητέα σοί ἐστι, the city ought to be served by thee.

Rem. The dative, however, in this construction, when it is general *in its nature*, is commonly omitted; as, *τιμητέα ἐστὶν ἡ ἀρετή, virtue must be honoured,* (viz. *ἡμῖν*, by us.)

Obs. 3. Verbals in -τός, not signifying passively, govern the case of their own verbs; as, *εἴ τῷ ἐμῷ τἀνδρὶ μεμπτός εἰμι, if I blame my husband.* Soph. Trach.; *ἀψαυστὸς ἔγχους, not having touched the sword.* § 80. *Obs.* 1.

RULE II. The neuter verbal in -τέον, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I do.*
τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς δὲ εἰκῆ μὴ θετέον, we should use the PRESENT LAWS, *and not rashly enact* NEW ONES.

Obs. 4. The doer is sometimes put in the accusative, in which case the necessity involved in the verbal is much weaker than in the ordinary construction; as, *οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι,* THE PRUDENT *ought not to obey the unwise; ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα* (for *αὐτῷ, γυναικί*), *some things are to be looked to by* HIM, *some by his* WIFE. Both are united by Plato, Rep. 5. *οὐκοῦν καὶ ἡμῖν νευστέον—ἐλπίζοντας.*

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§ 148. OF THE DATIVE GOVERNED BY VERBS.

RULE XXI. The verbs *εἰμί, γίνομαι,* and *ὑπάρχω,* signifying *to be,* or *to belong to,* are followed by the dative of the possessor; as,

ἐστί μοι χρήματα, possessions are (belong) to me, i. e. *I have possessions.*
Τέλλῳ παῖδες ἦσαν καλοὶ κἀγαθοί, good children were to Tellus, i. e. *Tellus had good children.*

Obs. 1. On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the dative signifying possession is used with another substantive apparently for the genitive. Thus, *Τέλλῳ οἱ παῖδες* is equivalent to *Τέλλου οἱ παῖδες, the children of Tellus;* but the principle of construction is different. In the latter expression, *the genitive* is immediately governed by the other substantive, *οἱ παῖδες,* by Rule V., and signifies the children proceeding

from, and *belonging to*, Tellus. In the former, the dative is not governed by the substantive, but depends on some part of the substantive verb understood; thus, *Τέλλῳ οἱ παῖδες, (οἱ ὄντες,) Tello filii (qui sunt,) the children which are to* (belonging, or added to) *Tellus*; or, without a periphrasis, "*the children of Tellus.*" In this manner may be resolved all such expressions as *ὄσσε δέ οἱ, his two eyes; θυγάτηρ τέ οἱ, her daughter; τῷ Ἀνδραίμονι ὁ τάφος, the sepulchre of Andræmon*, &c.

Rem. 1. This mode of expression with the dative is so nearly synonymous with the more common construction with the genitive, that it appears often to have been a matter of indifference which of them was used; so much so, that a sentence sometimes begins with the one construction and ends with the other; thus, *ἡμῖν δε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν*; literally, *the heart* TO US DREADING *his growling voice was broken down.* In this sentence *δεισάντων* refers to *ἡμῖν* as if it were *ἡμων* in the genitive. In the following sentence the order is reversed; *τῆς δ' αὐτοῦ λύτο φίλον ἦτορ σήματα ἀναγνούσῃ, her heart was moved when* SHE RECOGNISED *the tokens.* Here *ἀναγνούσῃ* in the dative, refers to *τῆς* in the genitive, as if it had been *τῇ*.

Rem. 2. In other instances in which the dative follows a substantive apparently for the genitive, the idea of *tendency towards*, or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, *πατρὶ τιμωρὸν φόνου*, an avenger of your *father's murder*; plainly an avenger of murder *to* or *for* your father. Indeed, the idea of *possession*, one of the meanings of the genitive, and of *acquisition*, the proper idea expressed by the dative, are so nearly allied as to render the use of the one case for the other not unnatural.

Obs. 2. When of two nouns in the dative the one expresses a *part of*, or something *belonging to* the other, the latter may be rendered as the genitive, and the construction explained as in *Obs.* 1; yet it may be often better to consider them in *apposition*, both depending on the same governing word—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence *οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ*; the dative *Ἀγαμέμνονι* may be considered as regularly governed by *ἥνδανε* (R. XXII. II. 1.), and *θυμῷ* added in *apposition*, more particularly defining the part affected; as, *he did not please* AGAMEMNON; VIZ. HIS MIND (his feelings.) So also the following examples:

κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει, an ornament which Jupiter gave TO THEM, VIZ. THEIR RACE.

μαρτυρέει δέ μοι τῇ γνώμῃ (the oracle) bears witness FOR ME, *i. e.* FOR MY OPINION.

In the following sentence, instead of the second dative, we have the accusative with κατά: viz. ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή, *but this counsel seemed best* TO ME IN RESPECT OF MY FEELINGS; i. e. *this counsel pleased me most.*

Rem. 3. The correctness of this view of the construction is also rendered more probable from the fact, that the same apparent tautology is used when the word to be limited or defined is connected with words which govern the accusative; as, τί δέ σε φρένας ἵκετο πένθος; *what grief has invaded* YOUR MIND? Where, instead of saying that σέ is the accusative used for the genitive σοῦ according to one mode of resolution, or that φρένας is governed by κατὰ understood according to another, it appears better to consider σέ as the general direct object, and φρένας as in apposition, defining more precisely the part affected as in the above examples; thus, "*what grief has come upon* YOU: viz. YOUR MIND." So in other instances; as,

Τρῶας δὲ τρόμος ὑπήλυθε γυῖα ἕκαστον, *trembling came upon the Trojans* EVERY ONE IN THEIR LIMBS.

τόν γε λίπ' ὀστέα θύμος ἀγήνωρ, *the noble soul left him*; viz. HIS BODY;

ἐρινεὸν τάμνε νέους δρπηκας, *he cut the* WILD FIG TREE, ITS YOUNG BOUGHS.

Obs. 3. The dative of some participles and adjectives is joined with the dative after the third person of εἰμί or γίνομαι, *for the verb itself;* these are such as βουλόμενος, ἡδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος, &c.; as, εἴ σοι βουλομένῳ ἐστί, for εἰ βούλῃ, *if you are willing*; οὐδὲ αὐτῷ ἄκοντι ἦν, *nor was he unwilling*; ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, *we were pleased with your discourse.* This construction has been imitated in Latin; thus, Tacit. Agr. 18. quibus bellum volentibus erat, *who were inclined for war.* So Sallust, Jug. 100.

Obs. 4. Somewhat similar to this is the construction of the dative with the participle or adjective expressive of some feeling or emotion, after verbs signifying to come; as,

ἀσμένῃ δ' ἐμοὶ ἦλθε, *he came to me delighted,* (scil. with his coming); i. e. *I am delighted that he is come.*

ποθοῦντι προυφάνης, *thou comest to me earnestly wishing it;* i. e. *I earnestly wished that thou wouldst come.*

Obs. 5. To this rule also belongs the construction of such phrases as τί σοι καὶ ἐμοί (scil. κοινὸν ἐστί); *what have I to do with thee?* (literally, what common thing is there TO YOU AND ME?

Rule XXII. All verbs govern the dative of the object to which their action is directed; as,

εὔχοντο θεοῖς,	*they prayed to the gods.*
ἀναβλέπειν τινί,	*to look up to any one.*
Ἀθήνῃ χεῖρας ἀνέσχον,	*they lifted up their hands to Minerva.*

Rem. 4. This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon*, but simply directed *to* the object expressed in the dative. Hence, if the verb is active, it will govern also its immediate object in the accusative (§ 152); if neuter, it will be followed by the dative only. More particularly to this rule belong

I. Verbs expressing action, compounded with *ἐπί, πρός, εἰς, ἀνά,* &c. These prepositions serve to mark more precisely the direction of the action, or state of action to an object.

Obs. 6. These verbs sometimes govern the *accusative* by the force of the preposition with which they are compounded; as, *ἐπεστράτευσε πόλιν, he waged war against the city,* § 169.

Obs. 7. Hence the dative in this construction generally is equivalent to the preposition *εἰς, πρός, ἐπί,* &c. with the accusative. Further, to this rule belong

II. Verbs which signify

1. *To profit* or *hurt; to please* or *displease; to reverence* or *to yield.*
2. *To favour* or *assist;* and the contrary, *to pray to,* or *entreat.*
3. *To command, exhort,* or *address; to obey* or *disobey; to serve* or *resist.*
4. *To fit* or *accommodate; to use* and *resemble.*
5. *To give to,* or *to trust; to approach, to meet* or *to follow.*
6. *To reproach with, to censure, to reprimand* or *rebuke, to be angry with.*

Exc. δέω or *δέομαι, I ask,* governs the genitive; and *λισσομαι* and *λιτανεύω* always the *accusative.*

Obs. 8. Many of these verbs sometimes govern the *dative* and sometimes the *accusative,* according as their action is viewed by *the writer* as *directed to,* or exerted upon, the object. *In the former case they* are viewed as neuter or intransitive *verbs; in the latter,* as active or transitive.

RULE XXIII. Verbs implying *connexion* or *companionship*, govern the dative; as,

ὁμιλεῖν τινι, to associate with any one.

In this construction the dative is considered as corresponding to the ablative in Latin. (§ 145. 3.) To this rule belong

1. Verbs compounded with *σύν, ὁμοῦ, μετά*, (with); as, *συζῆν τινι, to live with any one.*
2. Verbs after which *σύν, ὁμοῦ, μετά*, may be supplied consistently with the sense, such as those which signify
   (1.) *To follow* (*with*), *to converse, to mix, to be reconciled, to dwell* (*with.*)
   (2.) *To contend*, or *strive with* or *against*, &c.

Obs. 9. Verbs signifying "*to contend*," &c. in one point of view may come under the principle of Rule XXII, and hence are sometimes followed by an accusative with *πρός*; but then they signify more properly "*to attack.*"

Obs. 10. If a dative of the *manner* or *instrument* (§ 158.) follow the verb *μίγνυμι, to mix*, instead of the dative of the person *associated with*, the genitive is used, governed by the word in the dative; as, *Μαῖα Διὸς ἐν φιλότητι μιγεῖσα, Maia* BEING EMBRACED BY JUPITER.

Note. To the principle of this rule may be referred the construction of the dative, expressing *repetition* or *succession*; as, *θύελλα θυέλλῃ, storm upon storm*; *ἄλλον δ' αν ἄλλῳ προσίδοις*, '*you might see one and then another*,' (scil. rushing to the regions of Pluto.)

For the dative, construed with the passive voice, see § 154.

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§ 149. THE DATIVE GOVERNED BY IMPERSONAL VERBS.

RULE XXIV. Impersonal verbs govern the dative; as,

ἔξεστί μοι, it is lawful for me.
ἔδοξε αὐτῷ, it seemed proper to him (i. e. *he determined*).

Obs. 1. RULE. *Δεῖ, ἐλλείπει, διαφέρει, μέτεστι, μέλει, ἐνδέχεται*, and *προσήκει*, with their com-

pounds, govern the dative of a person with the genitive of a thing; as,

δεῖ πολλῶν σοι,	*you have need of much.*
μέτεστί μοι τούτου,	*I take part in that.*
τί δέ προσήκει ἐμοὶ Κορινθίων,	*what are the Corinthians to me.*

For the principle of this rule, as it respects the genitive, see § 144. R. XV. 1.

Rem. 1. The dative of the person is frequently omitted.

Rem. 2. The nominative agreeing with the impersonal is frequently used instead of the genitive; as, *διαφέρει τί σοι τούτο* or *τούτου, how does this concern you?*

Exc. 1. *δεῖ* and *χρῄ* frequently take the accusative of the person with the genitive of the thing; as,

οὔ γάρ σῶν με δεῖ θεσπισμάτων, for I do not want your oracles.
οὐδέ τί σε χρῄ ταύτης ἀφροσύνης, you have no need of this folly.

Obs. 2. From analogy the derivative substantives *χρεώ, χρεία, χρεία*, are often construed with the accusative and genitive; as, *ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς, I have need of it: τίς χρεία σ' ἐμοῦ, what need have you of me?*

Exc. II. *χρῄ, πρέπει,* and *δεῖ, it behoveth,* govern the accusative with the infinitive; as,

χρῄ (ἡμᾶς) ποιήσασθαι τὴν εἰρήνην,	*we ought to make peace.*
σοφωτέρους γάρ δεῖ βροτῶν εἶναι θέους,	*It behoves those who are wiser than men to be gods.*

Obs. 3. The dative is used in certain phrases in which it appears to depend on an impersonal or some other verb understood; viz.

1st. After *ὡς* to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as,

μακρὰν ὡς γέροντι προυστάλης ὁδόν, you have travelled a long way FOR AN OLD MAN; scil. *ὡς φαίνεται γέροντι, long, as it appears to an old man.*

ἐπείπερ εἶ γενναῖος ὡς ἰδόντι, but since thou art noble IN APPEARANCE; i. e. *ὡς εἰκάσαι ἐστὶ ἰδόντι, as a person having seen you may suppose.*

2d. To express the opinion or judgment of a person with

or without ὡς: as, σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ, *I have done honour to you* ACCORDING TO THE JUDGMENT OF THE WISE; i. e. ὡς δοκεῖ τοῖς, &c. *as it appears to those who are wise.* Hence the common phrase, ὡς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), *according to my judgment.*

For the dative governed by adverbs, see § 165.

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§ 150. CONSTRUCTION OF THE ACCUSATIVE.

The accusative in Greek, as in other languages, is used to express the immediate object of a transitive verb, that on which its action is exerted, and which is affected by it; as, λαμβάνω τὴν ἀσπίδα, *I take the* SHIELD. When used to express the remote object of a verb, or after verbs properly intransitive, it is governed by a preposition understood.

RULE XXV. A Transitive verb, in the active or middle voice, governs the accusative; as,

γνῶθι σεαυτόν,	*know thyself.*
ἥρπαζον τὴν πόλιν,	*they plundered the city.*
ἀγαθὸν ἀνδρὰ τιμᾷς.	*thou honourest a good man.*

Obs. 1. Several verbs in Greek are used in a transitive sense, and have an accusative as their immediate object, which in Latin are considered as intransitive and followed by some other case. These are chiefly the following; viz.

1st. πείθω; as, πείθειν τινά, *to persuade any one.*

2d. ὑβρίζω; as, ὑβρίζειν τινά, *to insult any one.* Sometimes εἴς τινα.

3d. ἀδικέω; as, ἀδικεῖν τινα, *to injure*, or *do injustice to any one.*

4th. Several verbs which signify *to assist, to profit, to injure*; as, ὠφελέω, ὄνημι, εὐεργετέω, βλάπτω, and with these verbs the adverbs *more, very*, are expressed by the accusative neuter of the adjectives πλείων, μέγας, viz. πλέον, μέγα.

5th. The verbs ἀμείβομαι, ἀνταμείβομαι, τιμωρέομαι; as, ἀμείβεσθαί τινα, *to remunerate any one*; τιμωρεῖσθαί τινα.

Note 1. Some of these verbs govern other cases, but then they generally convey a different idea; thus, ὠφελεῖν τινα, *to* ASSIST *any one*; ὠφελεῖσθαί τινι, *to* BE USEFUL *to any one.*

Obs. 2. Many verbs are followed by an accusative, not of the object on which the action is exerted, but to which it has an immediate reference. Verbs thus used are properly intransitive, and the accusative is governed by the force of a preposition in composition with the verb, or understood after it. These are such as the following; viz.

1st. *προσκυνέω*; as, *προσκυνεῖν τινα*, *to bow the knee to any one, to adore.*

2d. *δορυφορέω*; as, *δορυφορεῖν τινα*, *to be a spearsman to any one.*

So also, 3d. *ἐπιτροπεύειν*, *to be a tutor* or *guardian* 4th. *λανθάνειν*, *to escape the notice of*, or *to remain unknown to.* 5th. *φθάνειν*, *to come before*, *prevent*, or *anticipate.* 6th. *ἐπιλείπειν*, *to be wanting to*, or *to fail.* 7th. *ἀποδιδράσκειν*, *to run away from.* 8th. *ἀπομάχεσθαι*, *to ward off*; *ὀμνύναι* or *ἐπιόρκειν τινά*, *to swear by any one.*

9th. To these may be added intransitive verbs expressing some emotion or feeling; as, *to be ashamed of*, or *afraid of any one*; *to compassionate any one*, &c. &c., which are followed by the accusative of the object; thus, *αἰδοῦνται τοὺς ἄρχοντας*, *they respected the rulers*; *τίς ἂν τάδε γηθήσειεν*; *who would rejoice at these things?* *ἀλγεῖν τι*, *to be grieved at any thing*; *θαῤῥεῖν τι*, *to take courage with respect to any thing.* The accusative in such cases may be governed by a preposition understood; as, *ἐπί*, *περί*, *κατά*; or by the participle of an active verb to be supplied; as, *ὁρῶν ἀκούων*, &c. *seeing*, *hearing.*

Note 2. Instead of the accusative many of these verbs are often followed by a *genitive* or *dative*, according to the rules for these cases.

Obs. 3. RULE. The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

Λέγω πάντας εἰσφέρειν, *I say that you should all contribute.*

δειξάτω ὡς οὐκ ἀληθῆ λέγω, *let him show that I do not speak the truth.*

Note.—The infinitive is also used instead of the genitive and dative after verbs governing these cases.

Obs. 4. In constructions of this kind the object of the verb is frequently expressed twice. *First*, in a noun or pronoun in the case required by the verb, and *Secondly*, in a dependent clause; as, *ἀνθρώπους τε οἶδα οἷα πεπόνθασι ὑπ' ἔρωτος, I know men what things they have suffered from love; Ἴωνας φοβέεαι μὴ μεταβάλλωσι, you fear the Ionians lest they revolt; ἆρ' ἐμοῦ μέμνησθε ὁποῖα ἔπρασσον; do you remember me what things I did?* This construction is especially common with the demonstrative pronoun in a sort of apposition with the clause which is the object of the verb, § 133. 5. 6. The English idiom requires these and similar sentences to be rendered as follows: "*I know what things men have suffered from love*"—"*You fear lest the Ionians revolt*"—"*Do you remember what things I did?*

Obs. 5. The accusative is often governed by a transitive verb or participle understood; as, *σὲ δή—φῂς δεδρακέναι τάδε* (sc. *ἐρωτῶ*), *but* THEE, (I ask) *dost thou confess thou didst these things? ὁ δὲ τὴν πορφυρίδα* (sc. *ἔχων*), *the man with* (*having*) *the purple robe.*

Obs. 6. In this way the words *ὄνομα, ὕψος, πλῆθος, εὖρος*, and others are frequently construed in the accusative; as, *ἱππόδρομος σταδίου τὸ πλάτος* (sc. *ἔχων*), *a race course* (*having*) THE BREADTH *of a stadium.*

Obs. 7. In like manner the accusative, apparently in apposition with an entire proposition, or placed in the beginning of a sentence to express the *leading idea*, may be considered as depending on some preposition or verb understood; as, *Ἑλένην κτάνωμεν Μενέλεω λύπην πικρὰν, let us slay Helen* (sc. *εἰς*, in order to; or, *ποιοῦντες, causing*) *bitter grief to Menelaus*; *μητέρα δε—ἄψ ἴτω* (i. e. *περὶ* or *κατὰ μητέρα*), *as to your mother—let her return.*

Obs. 8. **RULE.** An intransitive verb used transitively governs the accusative; as,

πολεμεῖν πόλεμον, to wage war.

This is done

1st. When the accusative is a substantive of a similar signification with the word that governs it; as, *ζῇ βίον ἡδιστον, he lives a very agreeable life.*

Note. To this principle of construction may be referred such phrases as *φρονεῖν μέγα* (scil. *φρόνημα*), *to be proud; ἀθάνατα μὲν φρόνει* (sc. *φρονήματα*) *think as becometh an immortal.*

2d. When they only signify *to cause* that state or feeling which they express as intransitives; as, ἦξεν χεῖρα, *he caused the hand to move forward*, i. e. *he stretched out the hand*; αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι, *the fountains* CAUSED *milk and honey* TO FLOW; i. e. *the fountains flowed with milk and honey*. So Virgil;

"Et duræ quercus sudabunt roscida mella."

Obs. 9. A passive verb used in an active sense governs the Accusative, § 74. *Obs.* 5. § 154. *Obs.* 4.; as, ἠρνηνται πορείαν, *they refused a conveyance.*

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§ 151. VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

Many active verbs, together with the accusative of the direct object, govern also another word to which the action has an indirect or remote reference, in the *genitive*, *dative*, or *accusative*, as the nature of that reference may require.

RULE XXVI. Verbs of *accusing*, *condemning*, *acquitting*, and the like, govern the accusative of the person with the genitive of the crime; as,

διώκομαι σέ δειλίας, *I accuse you of cowardice.*
ἀπολύω σὲ τῆς αἰτίας, *I acquit you of this blame.*

The genitive after verbs of accusing, is often governed by a preposition or some other word interposed, by which the expression is rendered more emphatic; as,

ἐγράψατο (μὲ) τούτων αὐτῶν ἕνεκα, *he accused me of these same things.*
διώκω σε περὶ θανάτου, *I accuse thee of a capital crime.*
φεύγειν ἐπ' αἰτίᾳ φόνου, *to be accused of murder.*

Obs. 1. Verbs of accusing, &c. are such as ἐπέξειμι, γράφομαι, διώκω, ἐπαιτιάομαι, *to accuse* or *criminate*; φεύγω, *to be accused*, or *to defend*; αἱρέω *to gain one's suit*; ἅλωμι. *to lose one's suit*; δικάζω, *to judge*; λαγχάνω, *to commence a suit*; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame*, &c. ἀπολύω, ἀφίημι, ἀποψηφίζομαι, &c. *to acquit.*

Obs. 2. Verbs of this signification compounded with κατὰ- take the *person* in the genitive, and the crime or punishment

in the accusative; as, *κατηγοροῦσι σοῦ στάσιν, they charge sedition against you.* Sometimes the crime or punishment is also in the genitive; as, *καταγινώσκω σοῦ θανάτου* or *θανάτον*: but the punishment seldom with any word except *θανάτου*, and the crime only after *κατηγορέω*; as, *παρανόμων αὐτοῦ κατηγορεῖν.*

Obs. 3. Verbs of accusing sometimes govern the dative; as, *ἐγκαλῶ σοι προσδοσίαν, I accuse thee of treason.*

RULE XXVII. Verbs of *hearing, enquiring, learning*, &c. govern the genitive of the person with the accusative of the thing; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger.*
πυνθάνεσθαι τί τινος, *to hear any thing from any one.*

The genitive under this rule is probably governed by a preposition understood; as, *ἀπό, ἐκ.*

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§ 152. VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

A transitive verb governs the accusative and dative when, together with the *immediate object* of the action, it is followed by the person or thing in relation to which it was exerted. The more common constructions of this kind are comprehended under the following rule: viz.

RULE XXVIII. Verbs of *comparing, giving, declaring, promising*, and *taking away*, govern the accusative and dative; as,

ὑπισχνέομαί σοι δέκα τάλαντα, *I promise you ten talents.*
λοιγὸν ἀμῦναι τοῖς ἄλλοις, *to avert the plague from others.*

Obs. 1. After verbs of promising, declaring, and the like, the promise or declaration, forming part of a sentence and sometimes a number of sentences, often stands as the accusative with the dative of the person; as,

Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι, *Alexander ordered the Greeks* TO VOTE HIM A GOD.
εἰπέ μοι τί αὐτῳ χρήσῃ, *tell me* WHAT YOU WOULD DO WITH HIM.

Obs. 2. Instead of the dative of the person the accusative with πρὸς is often used, and sometimes without it.

Obs. 3. In all constructions under this rule, both in Latin and Greek, the verb together with the accusative after it, are to be regarded as expressing the amount of what is done to the remote object in the dative. Thus in the expression *narras fabulam surdo*, the words *narras fabulam* express the whole amount of what is done (*surdo*) TO *the deaf man.* With verbs of *taking away*, the English idiom requires the dative to be rendered by *from;* as, *eripuit mihi gladium, he forced the sword away* FROM *me.* On this account, some have supposed that the dative in such expressions in Latin is governed by some such word as *existentem* understood; and others, to obviate the difficulty, have given the Greek an ablative. All this perplexity arises evidently from overlooking the principle of the construction. While the English idiom expresses that FROM *which* a thing is taken away, the Latin and Greek, with no less elegance on the general principle of the rule, express in the dative that TO *which* the act of taking away is done. Thus in the above expression, *eripuit gladium* together, expresses what is done (*mihi*) TO *me.* So also Terence: SENI *animam extinguerem ipsi;*—ADOLESCENTI *oculos eriperem,* TO THE OLD MAN, *I would put out the breath;*—TO THE YOUNG MAN, *I would tear out the eyes.* In Greek, Θέμιστι δέκτο δέπας, TO THEMISTIS, *he took away the cup;* i. e. *taking away the cup* was what he did TO *Themistis;* according to the English idiom, *he took away the cup* FROM *Themistis.* [See Hunter's Notes on Liv. B. I. Chap. I. *line* 2. Æneæ Antenorique, &c.]

Obs. 4. Verbs of giving, govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, *μεταδίδωμι σοι τῶν χρήματων, I share the property with you.*

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§ 153. VERBS GOVERNING TWO ACCUSATIVES.

Many verbs have the accusative not only of the nearer and *more immediate* object of the action, but also of the *more remote* object; i. e. the person or thing *to which* the action with its immediate object passes, usually preceded in English by the preposition *to;* hence,

RULE XXIX. Verbs of *asking* and *teaching*, *clothing*, *concealing*, *depriving; speaking* or *doing well* or *ill*, and some others, govern two accusatives, the one of a person the other of a thing; as,

Θηβαίους χρήματα ἤτησαν,	*they sought money from the Thebans.*
διδάσκουσι τοὺς παῖδας σωφροσύνην,	*they teach their youths probity.*
τί ποιήσω αὐτόν;	*what shall I do to him?*

Obs. 1. The *immediate* object of verbs which signify "*to do*," or "*to speak*," is the action done or the word spoken; the *remote* object is the person or thing to which it is done or spoken; thus,

ποιεῖν ἀγαθὰ (scil *ἔργα*) *τινα,*	*to do good to any one.*
λέγειν κακὰ (sc. *ἔπη*) *τινα,*	*to speak evil of any one.*

Instead of these adjectives with verbs of this signification, the adverbs *εὖ* and *κακῶς* are frequently joined; thus, *κακῶς ποιεῖν τινά, to do a person evil; εὖ λέγειν τινά, to speak well of a person.* Sometimes these words are in composition with the verb; as, *εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακουργεῖν*—in which the accusative becomes the direct object, and is governed by the compound transitive verb; as, *κακουργεῖν τινά, to maltreat a person.*

On the same principle several verbs, such as *λοιδορέομαι, λυμαίνομαι*, &c. which are usually followed by a dative, frequently take an accusative.

Obs. 2. When a verb admits of either of the words that follow it as its immediate object, they are both put in the accusative; thus *ἐνδύειν τινὰ τὸν χιτῶνα, to clothe a person with a tunic*, and, *to put a tunic on a person*, convey the same idea.

Obs. 3. A transitive verb, besides the accusative of the immediate object, may be followed by the accusative of a noun of similar signification with itself; as, *ὃν Ζεὺς φίλει παντοίην φιλότητα, whom Jupiter loves with great affection; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle of Marathon.*

Obs. 4. When *ποιεῖσθαι*, with a noun derived from a transitive verb, is used as a circumlocution for the verb itself, it will of course be followed by two accusatives; thus, *ποιεῖσθαι τὴν μάθησιν* for *μανθάνειν*; *ποιεῖσθαι τὴν ἁρπαγήν* for *ἁρπάζειν*; as, *σκεύη καὶ ἀνδράποδα ἁρπαγὴν ποιησάμενος, plundering the furniture and slaves*; sc. *making plunder of*, &c.

Obs. 5. Verbs which signify *to call* or *name, to make, to choose*, besides the accusative of the person, may be followed by the accusative of an adjective or substantive being the pre-

dicate which the verb affirms of its immediate object. In this construction the verb *εἶναι* is frequently interposed; thus, *σοφιστὴν ὀνομάζουσι τὸν ἄνδρα*, or *τὸν ἄνδρα εἶναι, they call the man a philosopher.*

Obs. 6. The accusative neuter of pronouns and adjectives is often admitted in this construction, as well as with verbs which govern the genitive or dative, when the accusative of the substantive could not be used; as,

τοῦτό με ἠδίκησε, he has injured me in this.
τί χρῶμαι αὐτῳ; for what may I use it?

Obs. 7. Instead of the second accusative, many verbs under this rule frequently take the genitive or dative; and, on the other hand, some verbs which are usually followed by an accusative with the genitive or dative, sometimes take the double accusative; thus, *ὃς δὴ πολλὰ κάκ' ἀνθρώποισι* (for *ἄνθρωπους*) *ἐώργει, who verily inflicted many evils on men; ἀποστερεῖν τινα τὰ χρήματα*, and *τῶν χρημάτων, to deprive a person of his goods.*

Obs. 8. The second accusative is often to be explained by a preposition after such verbs as *προκαλέω, ἀναγκάζω, ἀποκρίνομαι*, and verbs which signify to divide, as, *διαιρέω, δάζω*, &c; as, *προκαλεῖσθαι τινα* (*ἐς*) *σπονδάς. to invite a person to a treaty; Κῦρος τὸ στράτευμα κατένειμε* (*εἰς*) *δώδεκα μέρη, Cyrus divided the army into twelve parts.*

Note. With verbs of dividing, the whole which is divided is sometimes put in the genitive, and the word *μέρος μοῖρα*, &c., referred to the verb; as, *δώδεκα Πέρσων φυλαὶ διηρήνται, the tribes of the Persians were divided into twelve*, for, *the Persians were divided into twelve tribes; μοίρας δι' εἶλεν ἔξ καὶ ἱππέων καὶ ὁπλιτῶν*, literally, *he divided the parts of cavalry and infantry into six*; i. e. *he divided the cavalry and infantry into six parts.* Thus imitated in Latin, Cic. de Orat. *Deinde eorum generum quasi quædam membra dispertiat*, for *ea genera quasi in quædam membra*, &c.

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§ 154. CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

The passive voice is usually followed by a genitive of the doer, governed by the prepositions *ὑπὸ, ἐκ, παρὰ, πρὸς*, and consequently, the government of the case falls under the rules for prepositions; as, *μὴ νικῶ ὑπὸ τοῦ κακόῦ, be not overcome of evil.* Sometimes, though very seldom, it follows the preposition in the dative; as, *ὑπὸ σατράπαις διοικεῖσθαι, to be governed by viceroys.* But instead of this, and equivalent to it, the dative

without a preposition is common; hence the two following rules.

RULE XXX. Passive verbs frequently govern the dative of the doer; as,

ἐπράττετο αὐτοῖς τὰ τῆς πόλεως,	*the affairs of the city were conducted by them.*
πεπολίτευμαι μοι,	*it has been done by me.*

Note. This construction most commonly takes place with the perfect passive, and the dative is equivalent to the genitive with *ὑπὸ*, which is in common use; as also *πρὸς*, and sometimes *παρὰ*, *ἐκ* or *ἐξ*, and *ἀπὸ*. On the same principle, the verbal adjectives in *τός* and *τέος*, having a passive signification, govern the dative of the doer. See § 147. *Obs.* 2.

RULE XXXI. When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

κατηγορέομαι κλοπῆς,	*I am accused of theft.*
ἐδόθη μοι πᾶσα ἐξουσία,	*all power is given to me.*
μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθείς,	*being taught music by Lampron.*

Obs. 1. Any passive verb may be followed by an accusative of similar signification with itself, on the principle laid down § 153. *Obs.* 3.; as, *τύπτεται πληγὰς πολλάς*, *he is struck with many blows.*

Obs. 2. When a verb in the active voice governs the accusative with the *dative of a person*, the passive frequently retains the *former* case, the latter being used as the subject of the verb. Thus the same idea may be expressed in three different ways; viz.

1st. With the active voice; as, *ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν*, *the people committed the care of the city to Lycurgus.*

2d. By the passive voice with the *latter case;* as, *Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἡ τῆς πόλεως ἐπιμέλεια*, *the management of the city was entrusted to Lycurgus.*

3d. By the passive voice with the *former case*, according to the *Obs.*; as, *Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν*

ὑπὸ τοῦ δήμου ἐπιστεύθη, *Lycurgus was entrusted with the management of the city by the people.*

The following are examples of this construction: οἱ ἐπιτετραμμένοι τὴν φυλακήν, *those entrusted with the watch*; for οἷς ἡ φυλακὴ ἐπιτέτραπτο: τὴν δ' ἐκ χειρῶν ἁρπάζομαι, *she is torn from my hands*; for ἡ δ' ἐκ χειρῶν ἁρπάζεται.

Hence, also, such phrases as the following: Αἰθίοπες παρδαλέας ἐναμμένοι, *the Ethiopians girded with panthers' skins*; λείπει δέλτον ἐγγεγραμμένην ξυνθήματα, *he leaves a tablet inscribed with writings*; because in the active voice it would have been ἐνάπτει Αἰθιόπεσι παρδαλέας—ἐγγράφειν ξυνθήματα δέλτῳ. The accusative, in almost all such cases, may be explained by supplying κατά. This construction is imitated in Latin in such expressions as "*inscripti nomina regum flores*," *flowers inscribed with the names of kings.*

Note. This construction used in Latin only as a Græcism, is common in English with such verbs as, *to ask, teach, offer, promise, pay, tell, allow, deny,* and the like; as, [illegible] *allowed me great liberty*; passively, *great liberty was allowed me*, or, *I was allowed great liberty.* So, they were offered (to) me, or I was offered them. See English Grammar, § 49. *Obs.* Crombies' Etymology, p. 270.

Obs. 3. On the same principle *the part affected*, (§ 144. 3.) is often put in the accusative after the passive voice; thus, instead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up*, the genitive is changed into the nominative to the verb, and the nominative or part affected into the accusative; thus, (ἐγώ) ἐπιδέομαι τὸ τραῦμα, *I am bound up as to my wound*; Προμηθεὺς ἐκείρετο τὸ ἦπ[illegible] literally, *Prometheus was torn out as to his liver*; i. e. [illegible]*er was torn out.* See also § 157. *Obs.* 1.

Obs. 4. [illegible]n the passive is used in a middle sense, (§ 74. *Obs.* 5.), it becomes deponent, and may be followed by an accusative in the same manner as the acti[illegible]oice; as, παρεσκευασμένοι πάντα ἔπλεον, *having provided every thing, they sailed*; ἤρνηνται πορείαν, *they refused a conveyance.*

§ 155. CONSTRUCTION OF CIRCUMSTANCES.

Words and phrases are often thrown in between the parts of a sentence in an adverbial manner, to express some CIRCUMSTANCE connected with the idea of the simple sentence, and which do not depend for their case on any word in the

sentence to which they belong, but on a preposition or adverb, or other word understood; as,

ἐξελαύνει σταθμοὺς δύο εἰς Ἰσσούς, καὶ ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς, *he advanced* TWO DAYS' JOURNEY *to Issus, and remained there* THREE DAYS.

μεγάλῃ σπουδῇ πάντα ἐπράττετο, *every thing was done* WITH GREAT HASTE.

Under the general name of circumstances may be included words which indicate 1. The remote cause or origin, § 156. 2. A particular qualification or direction of a general expression, § 157. 3. Cause, manner, or instrument, § 158. 4. Place, § 159. 5. Time, § 160. 6. Measure, § 161. 7. Price, § 162. 8. Exclamation, § 163.

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§ 156. I. THE REMOTE CAUSE OR ORIGIN.

RULE XXXII. The *cause*, *source*, or *origin*, and the *part affected*, are put in the genitive; as,

μακάριος τῆς τύχης,	*happy from his fortune.*
φιλεῖ αὐτὸν τῆς ἀρετῆς,	*he loves him on account of his virtue.*
λύκον κρατεῖν ὤτων,	*to take a wolf by the ears.*

Obs. 1. Instead of the genitive the accusative is often used, governed by κατά, διά, &c. understood.

Obs. 2. The circumstance of *cause* expressed by the genitive differs from that expressed by the dative: the genitive expresses the remote or moving cause;—the dative, the immediate or effective cause.

Obs. 3. The *material* of which a thing is made is expressed in the genitive; as, σχεδίαι διφθερῶν, *rafts made of* SKINS. See § 142. *Obs.* 4.

Note. The genitive of material is considered by some Grammarians as depending on ἐκ understood; and an argument in favour of this ellipsis is drawn from the circumstance of ἐκ or ἀπό being sometimes expressed. In all such passages the preposition seems to contain a more direct reference to the material than could be done by the common construction, especially if a passive participle be likewise used; as, ἕδρα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the dative is used for the genitive when the material of which any thing is made may be considered also as the means by which it is made; as, αἱ μὲν γὰρ κέρασσι τετεύχαται, αἱ δὲ ἐλέφαντι, *some were made of horn, some of ivory.*

§ 157. II. CIRCUMSTANCES OF LIMITATION.

A particular qualification of a general expression, made in English by the phrase "*in respect of*," "*with regard to*," is expressed by the genitive and dative; or, more briefly, as follows:

RULE XXXIII. *Respect wherein* is expressed in the genitive, sometimes in the dative. § 141. I.

I. In the GENITIVE; as,

ἐγγύτατα αὐτῷ εἰμί γένους,	*I am very near him in respect of kin.*
δασὺς δένδρων,	*thick with trees.*
πλησίοι ἀλλήλων,	*near (in respect of) each other.*

The genitive is thus used.

1. After *ἔχει*, in the sense of to be (*se habere*), with such adverbs as *εὖ*, *ὡς*, *ὅπως*, *πῶς*, *οὕτως*, *καλῶς*, &c.; as, *παιδείας οὕτως ἔχει*, *he is so in respect of learning*; *καλῶς ἔχειν μέθης*, *to be pretty drunk*; *ἥκω* is used in the same way; as, *Τέλλος τοῦ βί[illegible] ἥκων*, *Tellus being well advanced in (respect of) [illegible]*
2. After other verbs; as, *ἐπείγεισθαι ἄρηος*, *to be in haste with respect to the battle.*
3. After adjectives; as, *ἄπαις ἀῤῥένων παίδων*, *childless with respect to sons.*
4. With adverbs; as, *πρόσω ἀρετῆς ἀνήκειν*, *to carry it far with respect to virtue.*
5. With substantives; as, *ἀγγελία τῆς Χίου*, *the relation concerning Chios.*
6. With entire propositions; as, *εἰ πατρὸς νέμει τιν' ὄρᾶν τὸ καλῶς πράσσειν δοκεῖν*, *if he possesses any care of his father*, IN RESPECT OF *his appearing to prosper.*

Obs. 1. *Respect wherein* is also put in the accusative governed by *κατά* understood; viz. when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, *τὸν δάκτυλον ἀλγῶ*, *I am pained in my finger*; *χερείων οὐ δέμας, οὐδὲ φρένας*, *inferior neither in body nor mind*; *πόδας ὠκὺς Ἀχιλλεύς*, *Achilles swift of foot.*

Note 1. This is the construction so often imitated by the Latin poets; thus, *Os humerosque deo similis.*

Note 2. The accusative in this construction is in signification adverbial, and hence is frequently used as an adverb; thus, ἀρχήν, *above all, originally;* τάχος, *quickly;* τέλος, *finally;* τὴν πρώτην, *at first,* &c.; κατὰ being understood. So also such expressions as τὸ ἐναντίον, *on the contrary;* τὸ λεγόμενον, *according to the proverb,* &c.

II. In the DATIVE.

This case is used in a sense nearly similar, to express that *with respect to* which a thing is affirmed *to be* or *take place.* The extensive use of this construction in Greek may be illustrated by the following examples:

1. ἄξιος ἦν θανάτου τῇ πόλει, *he was worthy of death, with respect* TO THE STATE; i. e. *he was guilty of a capital crime against the state.*
2. καὶ δὴ μεθεῖεν χαλεποῖο χόλοιο Τηλεμάχῳ, *and now they laid aside their grievous anger against (with respect to)* TELEMACHUS; so ἔγωγε λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλον, *I will pray him to lay aside his anger against* ACHILLES.
3. τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, *the surface of the body was not very hot* WHEN ONE TOUCHED IT, (*with respect to one touching it.*)
4. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον, *Epidamnus is a city on the right hand* AS YOU ENTER (*with respect to one entering*) *the Ionian bay.*
5. δυωδεκάτη δὲ οἱ ἠὼς κειμένῳ, *the twelfth day* SINCE HE LAY (*to him lying.*)
6. Ἡρακλέϊ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασι εἶναι ἔτεα ἐς Ἄμασιν, *the Egyptians themselves tell how many years passed* FROM HERCULES (or, *since the death of Hercules*) *to Amasis.*
7. τιμὴν ἀρνύμενοι Μενελάῳ, *looking for the advantage (or pleasure)* OF MENELAUS.
8. ὀρχησάμενοι θεοῖσι, *dancing in honour of* THE GODS.

Rem. Respect wherein is also sometimes expressed in the dative governed by ἐν understood; as,

ποσὶ ταχύς, *swift of foot.*

§ 158. III. THE CAUSE, MANNER, AND INSTRUMENT.

RULE XXXIV. The *cause*, *manner*, and *instrument* are put in the dative; as,

φόβῳ ἔπραττον,	*I did it from fear.*
ἔγενετο τῷδε τῷ τρόπῳ,	*it happened in this manner.*
πατάσσειν ῥάβδῳ,	*to strike with a stick.*

Obs. 1. The CAUSE or *motive* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular state or disposition of the subject, or quality residing in it, and contains the answer to the question *from what?* or *whence?* and consequently may generally be rendered *from*: *εὐνοίᾳ γ' αὐδῶ, I speak* FROM GOOD-WILL. The *external cause* represents the action as caused by something without the agent, and may generally be rendered "for," "on account of," sometimes "according to," "in consequence of;" as, *χρήμασιν ἐπαιρόμενος, elated with*, or *in consequence of riches*; *Λεοντίνων κατοικίσει, for*, i. e. *in order to the re-establishment of the Leontines*, the motive being derived from the *end*; *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν, I am astonished* AT *the shutting up of my gates.*

Obs. 2. In this construction the dative expresses the nearer or immediate cause, the more remote being usually expressed by the genitive, or by *διά* with the accusative, (§ 156. *Obs.* 1. 2.); as, *ἀσθενείᾳ σωμάτων διὰ τὴν σιτόδειαν ὑπεχώρουν, they* (the Lacedemonians) *gave way, from the weakness of their bodies induced by want of provisions.*

Obs. 3. The dative of the cause is probably governed by the preposition *ἀμφί*, *περί*, or *ἐπί* understood. Sometimes they are expressed; but whether with or without a preposition, the whole expression is adverbial in its nature; and hence, disregarding its case, a neuter adjective or pronoun is sometimes put in the same construction with it, in the accusative; as, *εἴ τινος μέγα ἦν τὸ σῶμα φύσει, ἢ τροφῇ, ἢ ἀμφότερα, if the body of a person was large naturally, or by nourishment, or* BOTH.

Obs. 4. The dative of the MANNER is governed by *ἐν* or *σύν* understood, and may be considered as adverbial. Hence, perhaps, verbs of punishing are followed by the punishment in the

dative; as, ζημιοῦν τινα θανάτῳ, φυγῇ, &c. *to punish any one with death, with banishment,* &c.

Obs. 5. The dative of the INSTRUMENT or MEAN may be a person; as, τοῖς παροῦσιν ἐτείχιζεν, *he built the wall by means of those who were present.* It is also put with *substantives;* as, κινήσεις τῷ σώματι, *motions made with the body.*

Note. Hence the construction of χρῆσθαι with the dative; that which we use being considered as an instrument. On the same principle the dative is put after other verbs which imply the idea of using; τεκμαίρεσθαι τοῖς πρόσθεν ὁμολογημένοις, *to infer from what was granted;* i. e. *to use as proofs the things formerly granted.*

Obs. 6. Instead of the dative, the prepositions ἐν, ἀπὸ, διὰ, σὺν, with their cases are sometimes used.

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§ 159. IV. CIRCUMSTANCES OF PLACE.

The circumstances of place respect *motion to,* or *from,* or *through a place,* and *motion* or *rest in a place;* in all of which the Greek writers generally use a proper name with a preposition; thus, ἐξ Ἀθήνων, *from Athens;* εἰς Βρεττανίαν, *to Britain;* ἐν Πυλῷ, *in Pylos;* διὰ τῆς πόλεως, *through the city.* But,

RULE XXXV. The place *where,* without a preposition, is expressed in the genitive or dative; as,

Μαραθῶνι, *at Marathon;* Ἄργεος, *at Argos.*

Obs. 1. In this construction the genitive may be governed by ἐπὶ or περὶ; and the dative by ἐν understood. The preposition is also often understood before *common* nouns denoting place; as, ἔρχεσθον κλισίην, *they two came to the tent.*

Obs. 2. The genitive after εἰς, *to a place,* or ἐν, *in a place,* is governed by a substantive understood; as, εἰς ᾍδου, (sc. δόμον), *to Hades;* ἔν Ἄργεος (sc. πόλει), *at Argos.* § 142. *Obs.* 1.

Obs. 3. The terminations -θι and -σι, added to a noun, denote AT *a place;* as, ἀγρόθι, *in the country;* Θήβησι, *at Thebes;* -δε and -σε TO *a place;* as, Ἀθήνασδε, *to Athens;* κλισιηνδε, *to the tent;* -θεν and -θε, FROM *a place;* as, κλισιηθεν ἀνείλετο ἔγχος, *he took a spear* from the tent. § 120. 6.

§ 160. V. CIRCUMSTANCES OF TIME.

RULE XXXVI. Time *when* is put in the dative; time *how long*, in the accusative; as,

WHEN;	ἡμέρᾳ τρίτῃ,	*on the third day.*
HOW LONG;	τρεῖς ὅλους μῆνας παρέμεινεν,	*he remained three whole months.*

Obs. 1. When the reference is to a *fixed* time *at which* a thing took place, the dative is used as in the rule; but if the idea of *duration* is implied, it is put in the accusative; as, τὰς ἡμέρας καὶ τὰς νύκτας, *by day and by night;* sometimes in the genitive; as, ἐκάκωσε βίη Ἡρακληείη τῶν προτέρων ἐτέων, *Hercules distressed us in former years.*

Obs. 2. Time *how long*, may respect the time *during which*, *since which*, or *after which* some event took place. The first is put in the accusative as above; the *second* is more commonly expressed in the genitive; as, πολλοῦ αὐτοὺς οὐχ ἑώρακα χρόνου, *I have not seen them for a long time;* the *third*, generally in the dative; as, οὐ πολλαῖς ἡμέραις ὕστερον, *not many days after.* But sometimes in the genitive, when protracted and indefinite; as, ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων, *he comes not thither in ten thousand years.* In this, however, there is some variety.

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§ 161. VI. CIRCUMSTANCES OF MEASURE.

The circumstances of measure respect *magnitude*, *distance*, and the measure of *excess*, as follows:

RULE XXXVII. The measure of *magnitude* is put in the genitive; as,

ἀνδριὰς δυώδεκα πηχέων, *a statue of twelve cubits.*

RULE XXXVIII. The measure of *distance* is put in the accusative, sometimes in the dative; as,

Ἔφεσος ἀπέχει τριῶν ἡμέρων ὁδὸν or ὁδῷ,	*Ephesus is distant three days' journey.*
πεντεκαίδεκα πήχεις ὑψώθη τὸ ὕδωρ,	*the water rose fifteen cubits.*

Obs. When measure of *magnitude* or *distance* is found in the nominative after a substantive verb, or in the accusative after an infinitive, the construction is according to § 139. III.

RULE XXXIX. The measure of *excess* is put in the dative after the comparative degree; as,

ἐνιαυτῷ πρεσβύτερος, *older by a year.*

Obs. Hence the expressions πολλῷ, ὀλιγῷ, βραχεῖ, &c. with the comparative. It is, however, sometimes put in the accusative; as, πολὺ μείζων, *much greater*; πολλὸν ἀμείνων, *much better.*

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§ 162. VII. CIRCUMSTANCE OF PRICE.

RULE XL. The *price* of a thing is put in the genitive; as,

δὸς τοῦτο δραχμῆς, *give this for a drachma.*

Obs. The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood; as, ἐπὶ μισθῷ μεγάλῳ, *for a great reward.* Sometimes in the accusative; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked sell all things for silver.*

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§ 163. VIII. EXCLAMATION.

RULE XLI. Exclamations of *praise, indignation, compassion,* &c. are put in the genitive, sometimes in the accusative; as,

τῆς ἀναιδείας,	*O the impudence!*
φεῦ τοῦ ἀνδρός,	*Alas! the man.*
ὦ ἐμὲ δείλαιον,	*O wretched me!*

Obs. Sometimes with the genitive there is an addition of the nominative; as, οἴμοι τῶν ἐμῶν ἐγὼ κακῶν, *ah! my miseries.*

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§ 164. CONSTRUCTION OF ADVERBS.

Adverbs are joined to adjectives, verbs, and other adverbs, to express some circumstance, quality, or manner of their signification.

Many adverbs in Greek have the force of prepositions in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also sometimes used as substantives or adjectives; as, ἀπὸ τοτε, *from that time*; ὁ ἔξω ἄνθρωπος, *the outward man*. § 130. *Obs.* 1. 2d.

Rule XLII. Derivative adverbs commonly govern the case of their primitives; as,

ἀξίως ἡμῶν,	*in a manner worthy of us.*
μάλιστα πάντων,	*most of all.*
ὁμοίως τοῖς ἄλλοις,	*in a manner similar to the rest.*
πάρεκ νῆα,	*without the ship.*

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§ 165. ADVERBS AS PREPOSITIONS.

Adverbs having the force of prepositions govern the same case with the prepositions which, in meaning, they resemble; thus, ὁμοῦ, ἅμα, *together*, having the force of σὺν, govern the *dative*; ἕνεκα, *on account of*, resembling διὰ, governs the *genitive*. This general principle authorizes the two following rules:

Rule XLIII. Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the genitive; as,

ἄχρι τῆς σήμερον ἡμέρας,	*to this day.*
οὗ γῆς εἰμι;	*where am I?*

Obs. 1. To these may be added adverbs of *cause*, *comparison*, *distinction*, *concealment*, *separation*, or *exclamation*; and also nouns used adverbially, as, χάριν, δίκην, ἐνώπιον, &c.; as, δίκην ποταμῶν, *like rivers.*

The adverbs which come under this rule are the following: ἄνευ, ἄτερ, δίχα, χώρις, *without*; ἀντικρύ, ἀντικρύς, ἀπαντικρύ, *against, opposite*; ἄχρι, μέχρι, *to, even to*; ἕνεκα, ἕνεκεν, *on account of*; ἐγγύς, πλησίον, ἄγχι, ἄσσον, *near*; ἐκτός, ἔξω, ἔκτοσθεν, *without*; ἐντός, ἔσω, εἴσω, ἔντοσθεν, *within*; πλήν, παρεκτός, *except, but*; μεταξύ, *among*; ὀπίσω, ὄπισθεν, *behind*; πρόσθεν, *before*; πέραν, ἐπέκεινα, *beyond*, &c.

***Exc.* 1.** ἄγχι and ἄλις sometimes govern the dative.

***Exc.* 2.** πλήν, *except*, has sometimes the nominative after it;

as, πλὴν οἱ τῶν παίδων διδάσκαλοι, EXCEPT THE TEACHERS *of the boys.*

Note. Adverbs of the final cause are frequently omitted; as, ἔγραψα τοῦδε, I wrote *for this reason*, sup. ἕνεκα.

Obs. 2. Adverbs of time, place, &c., are frequently changed by the poets into adjectives; as, οἵδε παννημέριοι μολπῇ θεὸν ἱλάσκοντο, *they propitiated the god with song* THE WHOLE DAY. § 131. *Obs.* 6.

Certain adverbs are joined sometimes with one case and sometimes with another; as follows:

1st. ἄμμιγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἑξῆς, ἐφεξῆς, σχεδόν, σχεδόθεν, αὐτοσχεδόν, are put with the GENITIVE or DATIVE.

2d. ἄγχι, ἀγχόθι, ἐκποδών, πλησίον, ἐπίπροσθεν, oftener with the GENITIVE.

3d. ἀνάπαλιν, ἔμπαλιν, oftener with the DATIVE.

4th. εἴσω, μέσφα, πάρεκ or πάρεξ, πέριξ, with the GENITIVE or ACCUSATIVE.

5th. δεῦρο, with the DATIVE or ACCUSATIVE.

6th. ἄχρι, ἄχρις, μέχρι, μέχρις, with the GENITIVE, DATIVE, or ACCUSATIVE.

RULE XLIV. Adverbs of *accompanying* govern the dative; as,

ἅμα τῇ ἡμέρᾳ, *at day-break.*

RULE XLV. Adverbs of *swearing* govern the accusative; as,

νὴ Δία, *by Jupiter*; μὰ τόδε σκῆπτρον, *by this sceptre.*

Obs. 3. In sentences of this kind, μά commonly denies, unless joined with ναί; and νή affirms, unless joined with a negative.

Obs. 4. Adverbs of shewing are put with the nominative; as, ἰδοὺ ὁ ἄνθρωπος, *behold the man*; ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου, *behold my mother and my brethren.*

§ 166. OF NEGATIVES.

The Greek language has two simple negatives, *οὐ* and *μή*, from which all the compound negative terms are formed, and to which, in their use and manner of construction, they are similar. Between these two negatives and their respective compounds there is a total difference of use, the foundation of which is as follows:

1. *οὐ* is the direct and independent negative, which expresses a *positive denial* without reference to any thing else; as, *οὐκ ἐθέλω, I will not; οὐκ ἀγαθόν ἐστι, it is not good; οὐδεὶς παρῆν, no one was present.* A direct negation of this kind can never be expressed by *μή* or its compounds.

2. *μή*, on the other hand, is uniformly a dependent negative. It is therefore used in all propositions in which the negative is represented, not as a fact, but as something dependent on the conception, as a condition, supposition, &c.; and hence it is used in the manner following:

1st. After the conditional conjunctions *εἰ, ἐάν, ἤν, ὅταν, ἐπειδάν, ἕως, ἄν*, and those which intimate an *end, design, motive*; as, *ἵνα, ὡς, ὅπως, ὥστε*; as, *εἰ μὴ ὀρθῶς λέγω, if I do not speak correctly; ἀπεδήμησε ἵνα μὴ ἀναγκασθῇ, κ. τ. λ., he (Solon) went away that he might not be compelled,* &c.

2d. Without any such particle *μή* is always put with the imperative mood in the present tense, with the subjunctive in the aorists used imperatively, and with the optative when it expresses a wish; as, *μὴ με βάλλε*, or *μὴ με βάλῃς, do not strike me; μὴ γένοιτο, may it not be.*

3d. *Μή* is used after relatives, and with participles when they express a condition or supposition; as, *τίς δε δοῦναι δύναται ἑτέρῳ ἃ μὴ αὐτὸς ἔχει; who can give a thing to another, if he has it not himself? ἃ οὐκ αὐτὸς ἔχει* would mean, *that which he has not himself.* So also, *ὁ μὴ πιστεύων, if a person does not believe.* But, *ὁ οὐ πιστεύων*, is, *one who does not believe.*

4th. *Μή* is used with infinitives whether they be dependent upon another verb or used with the article as a verbal noun, § 173. I.; as, *ἀνάγκη τοῦτο μὴ ποιεῖν, it is necessary not to do this; τὸ μὴ ποιεῖν, the not doing.*

5th. With verbs which signify *to fear, to warn,* and the like, *μή* is used, like *ne* in Latin, where a positive expres-

sion is used in English; as, *δέδοικω μὴ τι γένηται*, vereor ne quid accidat, *I am afraid that something may happen.* Sometimes the preceding verb is understood; as, *μὴ τοῦτο ἄλλως ἔχῃ*, (scil. *δέδοικα*), *I fear lest this be otherwise.*

So also after verbs which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious*, and the like, it is frequently put with the infinitive where the negative is not used in English; as, *ἀπαυδῶ τουτὸν μὴ παριέναι, I forbid this man to enter.*

6th. *Μή* is sometimes merely an interrogative particle like *num* in Latin, giving, however, greater emphasis to the question; as, *μὴ ἀνελεῖν με σὺ θέλεις; will thou kill me?*

3. A negative placed between the article and its noun, converts it into a sort of compound negative term; as, *ἡ οὐ διάλυσις τῶν γεφυρῶν, the not destroying of the bridges; ἡ μὴ ἐμπειρία, the inexperience.*

Rem. In the same manner it is used with certain verbs; thus, *οὐ φημι, I deny, contradict; οὐκ ἐάω, I forbid; οὐχ ὑπισχνέομαι, I refuse;* thus, *οὐκ ἔφασαν τοῦτο εἶναι* does not signify *they did not say that this was*, but, THEY DENIED *that this was*, or, *they said this was not.*

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§ 167. DOUBLE NEGATIVES.

When to a proposition already negative, and also to verbs which signify *to deny, to contradict, to hinder* or *oppose*, and the like, other qualifications of a general nature are to be attached; such as *ever, any body, any where*, &c.; it is usual to do this by compounds of the same negative. Hence the following rules:

RULE XLVI. Two or more negatives, joined to the *same* verb, strengthen the negation; as,

οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς, no one any where did this.

Obs. 1. To the negation of the whole is joined in the same sentence the negation of the parts; as, *οὐ δύναται οὔτε λέγειν οὔτε ποιεῖν, he can neither speak nor act.*

Note. Consequently, in translating such propositions into English, only one negative can be used.

Rule XLVII. But two or more negatives joined to *different* verbs, destroy the negation, and are equivalent to an affirmative; as,

οὐ δυνάμεθα μὴ λαλεῖν, *we cannot but speak.*
οὐδεὶς ὅστις οὐ γελάσεται, *there is nobody who will not laugh*, i. e. "*every body will laugh*;" *ἐστὶ* being understood with *οὐδεὶς*.

Obs. 2. Indeed, so common is the ellipsis of *ἐστὶ* in this expression, that it is lost sight of, and the antecedent *οὐδεὶς*, which should be its nominative, is often attracted into the case of the relative which follows; as, *οὐδενὶ ὅτῳ οὐκ ἀρέσκει*, *there is nobody whom it does not please*, for *οὐδεὶς ὅτῳ*, &c.; *οὐδένα ὄντινα οὐ κατέκλαυσεν*, *he caused every one to weep*, for *οὐδεὶς ἐστιν ὄντινα*, &c. "*there is* NO ONE *whom he* DID NOT CAUSE *to weep.*"

Obs. 3. It is also proper to observe the use of the negative in such sentences as the following: *καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ*, *Philip does not write these things and not perform them*; i. e. THINK NOT *that Philip writes these things and does not execute them*; where the first *οὐ* does not affect the verb *γράφει*, but the *two propositions together*. It denies an assertion which might be thus expressed; *γράφει μὲν οὐ ποιεῖ δέ*, *he writes but does not execute.* So also *οὐ δὴ τῶν μὲν χειροτέχνων ἐστί τι πέρας τῆς ἐργασίας τοῦ δ' ἀνθρωπίνου βίου οὐκ ἔστι*, "*it cannot be that there is some object in the labours of the artist, but none in the life of man.*"

Note. In phrases of this kind, the two propositions as here, are usually distinguished by *μὲν* and *δέ*; and the second is negative.

Obs. 4. In some phrases *οὐ* and *μή* are united; as, *οὐ μή* and *μὴ οὐ*. *Οὐ μή* is a stronger and more emphatic negation than *οὐ*, and is used in the same way, § 166. 1. *Μὴ οὐ*, in general, is only a stronger expression of *μή*, and is used in the same manner, subject, however, to the following modifications;

1st. In dependent propositions, when the verb of the principal proposition is either accompanied by a negation, or contains a negative idea in itself, *μὴ οὐ* destroy each other, and may generally be rendered "*that*;" as, *οὐκ ἀρνοῦμαι μὴ οὐ γένεσθαι*, *I do not deny that it has taken place*; *πέπεισμαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν*, *for I am persuaded that there will* nothing happen *to me so bad but that I shall* die nobly.

2d. *Μὴ οὐ* after verbs signifying *to fear, to warn,* &c. as above, § 166. 2. 5th. render the sentence negative which with *μή* alone would be positive; as, *δέδοικα μὴ οὐ τι γένηται, I am afraid lest something* MAY NOT *happen; φοβοῦμαι μὴ οὐ καλὸν ᾖ*, vereor *ne non* honestum sit, *I fear* THAT *this may* NOT *be proper.*

3d. In independent propositions with the subjunctive mood, *μή* joined with *οὐ* makes the negative expression less positive; as, *ἀλλὰ μὴ οὐκ ᾖ διδακτὸν ἡ ἀρετή, but virtue may* PERHAPS *be a thing not to be taught.* This sentence may be explained by supplying an omitted verb, as *ὅρα*, or the like, and be rendered literally. *But see whether virtue may not be,* &c.

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§ 168. PREPOSITIONS.

Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see § 124. The influence they exert over the words with which they are joined, as far as it respects their case, is regulated by the following rules:

RULE XLVIII. *Ἀντὶ, ἀπὸ, ἐκ* or *ἐξ*, and *πρὸ*, govern the genitive only; as,

ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, an eye for an eye.

RULE XLIX. *Ἐν* and *σύν* govern the dative.

RULE L. *Εἰς* (or *ἐς*) and *ἀνὰ* govern the accusative.

Obs. 1. *Ἀνὰ*, among the poets, also governs the dative.

RULE LI. *Διὰ, κατὰ, μετὰ, ὑπὲρ*, govern the genitive or accusative.

Obs. 2. *Μετὰ*, among the poets, also governs the dative of a plural noun, or a noun of multitude; as, *μετὰ τριτάτοισι ἄνασσεν.*

Rule LII. Ἀμφὶ, περὶ, ἐπὶ, παρὰ, πρὸς, and ὑπὸ, govern the genitive, dative, or accusative.

Note. For the meaning of the prepositions as modified by the case with which they are joined, see § 124.

Obs. 3. Prepositions are often used as adverbs, their case being understood. This is the case especially with ἐν in the *Ionic*, and πρὸς in the *Attic*. Hence, in the Ionic writers they are often put twice, once abverbially without a case, and again with a case or in composition with a verb; as, ἐν δὲ καὶ ἐν Μέμφι, *in Memphis also.*

Obs. 4. Prepositions are sometimes separated from their case; as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίρομαι. In Attic this takes place according to rule, with the conjunctions μὲν, δὲ, γὰρ, οὖν; as, ἐν μὲν γάρ, εἰρήνῃ;—ἐς μὲν οὖν τὰς Ἀθήνας; and with πρός with the genitive when it signifies *per*.

Obs. 5. Prepositions are often put after their case, particularly by the Ionic and Doric writers and the Attic poets; as, νεῶν ἄπο καὶ κλισιάων. In the Attic prose writers it takes place only in περὶ with the genitive. When so placed the accent is always thrown back to the first syllable; thus, ἄπο πέρι, &c.

Obs. 6. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun; as, ἢ ἁλὸς ἢ ἐπὶ γῆς, Hom. *by sea or land.*

Obs. 7. A preposition is frequently understood.

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§ 169. PREPOSITION IN COMPOSITION.

Rule LIII. A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας, *he went out from the house.*

Obs. 1. This is done when the preposition can be separated from the verb and joined with the substantive, without altering the sense.

Obs. 2. In Homer, Herodotus, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition;

as, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι, (Il. 1. 67.) for ἡμῖν ἀπομῦναι λοιγόν; ἀπὸ μὲν σεωϋτὸν ὤλεσας, (Herod. 3. 36.) for σεωϋτὸν μὲν ἀπώλεσας. Hence when the verb is to be repeated several times, after the first time the preposition only is often used; as, ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα. Grammarians, however, consider the preposition in such cases as used adverbially, and not properly in composition. Instances of the proper *tmesis* are very rare, especially in the Attic prose writers.

SYNTAX OF THE VERB.

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§ 170. OF THE INDICATIVE MOOD.

The indicative mood is used in Greek when any thing is to be represented as actually existing or happening, and as a thing independent of the thought and ideas of the speaker. Hence it is often used where, in Latin, the subjunctive would be used; as,

1. After negative propositions with the relative.
2. In indirect interrogations.
3. In quoting the language of another after ὅτι, ὡς, &c.
4. In conditional propositions after εἰ, implying a supposition in the statement, but a certainty in the fact; i. e. when the thing supposed is neither contingent nor future, but present and certain; as, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί, *if there are altars, there are also gods.* Or, when the condition and consequence are both past actions; as, οὐκ ἂν προεῖπεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *he would not have foretold it, unless he had believed it would prove true.* This is agreeable to the ordinary construction in Latin.

Obs. 1. The indicative is put with ἄν in the conclusion, when it is put with εἰ in the condition, when it refers to the present time; as, εἴ τι εἶχεν ἐδίδου ἄν, "*if he had any thing he would give it.*" Here, however, a denial of the condition is always understood: thus, "*but he has not.*"

Obs. 2. The indicative is sometimes used in suppositions where, in other languages, the subjunctive would be put; as, *τέθνηκα τῇ σῇ θυγατρί, καὶ μ' ἀπώλεσε, suppose that I had* BEEN SLAIN *by thy daughter, and that she* HAD MADE AN END *of me.*

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§ 171. IMPERATIVE MOOD.

The imperative in Greek is used as in other languages, in addresses, entreaties, commands, &c. The pronouns (being the nominative) are omitted, except where emphasis or distinction is required. In the use of this mood the following peculiarities of construction may be observed; viz.

1. The second person sometimes stands for the third; as,

ἀλλὰ φύλαττε πᾶς τις, *but let each one watch.*
πέλας τις ἴθι, *let some neighbour go.*

2. As in English, the plural is sometimes used for the singular; as, *προσέλθετε, ὦ παῖ πατρί, come, O my child, to thy father.*

3. In prohibitions with *μή*, the present imperative is most commonly used. If the aorist is used, *μή* must be put with the subjunctive.

4. The imperative after *οἶσθ' ὅτι, οἶσθ' ὅ, οἶσθ' ὡς*, seems to be used elliptically, and to have arisen from a transposition of the imperative; as, *οἶσθ' ὡς ποίησον; knowest thou in what way thou must act?* (i. e. *act, knowest thou in what way?*) *οἶσθ' οὖν ὃ δρᾶσον; knowest thou what to do?* (i. e. *do, knowest thou what?*).

5. Sometimes the imperative is used for the future; as, *τι οὖν; κείσθω νόμος; what then? shall a law exist?* i. e. *What then? do you say, let a law exist?* On the other hand, the future is still more frequently used for the imperative; as, *γνώσεαι Ἀτρείδην Ἀγαμέμνονα*, (for *γνῶθι*), *recollect Agamemnon, Atreus' son.* Especially is this the case with a negative interrogatively; as, *οὔκουν μ' ἐάσεις; will you not leave me alone?* i. e. *leave me alone.*

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§ 172. SUBJUNCTIVE AND OPTATIVE MOODS.

The subjunctive and optative moods represent an action, not as actually existing, but rather as dependent upon, and

connected with, the ideas and feelings of the speaker. The subjunctive represents this dependence as *present*; the optative represents it as *past*, (§ 75. 2.) Hence the following general rule:

1. *The subjunctive and optative in dependent propositions.*

RULE LIV. In dependent clauses, the subjunctive mood is used in connexion with the *primary* tenses; the optative with the *secondary*; (§ 77. *Obs.* 3.) as,

πάρειμι ἵνα ἴδω, *I am present that I may see.*
παρῆν ἵνα ἴδοιμι, *I was present that I might see.*

On this general principle the whole construction of these moods depends, as may be illustrated by the following observations:

Obs. 1. These moods are used after conjunctions whose use is to introduce a subordinate or dependent clause. in which *actual existence* is not definitely expressed; as, ἵνα, ὄφρα, ὅπως, ὡς; thus, ἐθέλεις ὄφρ' αὐτός ἔχῃς γέρας; *do you wish that you yourself may have a reward?* μή μ' ἐρέθιζε σαώτερος ὡς κε νέηαι, *provoke me not that you may return the safer.* This sentence, which contains the *direct address* (oratio directa) of Agamemnon to Chryses, has the subjunctive after ὡς in connexion with the *present* ἐρέθιζε. When this is afterwards related as a *past event*, in the style of the *indirect address* (oratio obliqua), the subjunctive is changed into the optative; thus, ἀπιέναι ἐκέλευε καὶ μὴ ἐρεθίζειν ἵνα σῶς οἴκαδε ἔλθοι, HE COMMANDED *him to depart and not provoke him that he* MIGHT *return safe.*

In like manner when a person relates what was said by another, *without quoting his language*, the optative is used, as the reference must be to what is past; thus, "and that at one moment you might hear them announcing" κακεῖνος ἐντὸς εἴη πυλέων· καὶ μηδὲν ἔχοιθ' ὑμεῖς ποιῆσαι "*that he* (Philip) *was within the pass of Thermopylæ, and that you had nothing to do.*"

Obs. 2. When a *past event* is related in the *present time* the verb in the dependent clause may still be in the optative. and in like manner, after the historical tenses, the subjunctive is used when the event, though past, yet continues in its effects *and operation*, to and through the present time. Thus, in the *address of* Minerva to Diomede, "I removed the mist from

your eyes that you MAY *distinguish* (ὄφρα γινώσκῃς) a deity from a man in the field of battle." Here, however, there may be a change of *reference*, i. e. the subjunctive γινώσκῃς may refer, not to the time of the *removal*, but to the time of the *address*, as if she had said, "I removed the mist from your eyes that you MAY *from this time forward distinguish*," &c. Such changes of reference are not uncommon in all languages.

Obs. 3. It was noticed, § 75. *Obs.* 3. that the future indicative is used in a subjunctive sense. Accordingly it is often found in a dependent clause, especially after ὅπως, in the same construction as the subjunctive; as, "Cyrus deliberates (ὅπως μήποτε ἔτι ἔσται) that *he* MAY *no longer be* subject to his brother, but, if possible (βασιλεύσει), MAY *reign* in his stead. Σκεπτέον—ὅπως ἀσφαλέστατα ἀπιωμεν, (subj.) καὶ ὅπως τὰ ἐπιτήδεια ἕξομεν, (fut.) *We ought to consider how we may get away most safely, and obtain the necessary supplies.*

Obs. 4. After adverbs of time, when the precise point of time is not determined but left indefinite, the subjunctive and optative are used These are ἐπήν, ἐπειδάν, ὅταν, ὁπόταν, referring indefinitely to the present, and so followed by the *subjunctive.* ἐπεί, ἐπειδή, ὅτε, ὁπότε, refer indefinitely to the past, and are followed by the optative; as, "*Menelaus entertained him when* (from time to time) *he came from Crete*," ὁπότε Κρήτηθεν ἔκοιτο. Here ὁπότε Κρήτηθεν ἔκετο would mean, *when he actually came from Crete.* The primary part of the sentence, then, may be considered as understood, as, *when it happened*, that he came from Crete.

Obs. 5. When the relatives ὅς and ὅστις refer to definite persons or things, and to what actually took place, they are followed by the indicative mood. But if the person or thing to which they refer be indefinite, and the whole proposition affirms of past time, then the verb is in the optative without ἄν; as, ὁντινα μὲν βασιλῆα κιχείη, *whatever monarch he found*; πάντας ὅτῳ ἐντύχοιεν—κτείνοντες, *slaying all whomsoever they might meet.* On the other hand, if the proposition affirms something of present or future time, the verb is in the subjunctive with ἄν; as, ἐν ᾗ δ' ἄν τῶν φυλῶν πλεῖστοι ὦσι, &c. *in whichsoever of the tribes there may be the greatest number*, &c.; ἕπεσθε ὅποι ἄν τις ἡγῆται, *follow where* (it is possible that) *any one may lead the way.* In such sentences the primary part may be understood, such as "it is possible that," "it happened that," &c.

II. *The Subjunctive and Optative in Independent Propositions.*

Obs. 6. Both the subjunctive and optative are used without being preceded by another verb, and so apparently in independent clauses. In all such instances, however, there is an ellipsis of the verb on which they depend.

I. The subjunctive is thus used,

1st. To command in the first person; as, ἴωμεν, *let us go*, i. e. *it is necessary that we go*; and so of others.

2d. In forbidding, with μή or its compounds in the aorist, not in the present; as, μὴ ὀμόσῃς, *swear not.*

3d. In deliberating with one's self; as, ποῖ τράπωμαι, *whither shall I turn*; εἴπωμεν ἢ σιγῶμεν, *shall we speak or be silent.*

II. The optative is thus used,

1st. To express a wish or prayer; as, τοῦτο μὴ γένοιτο, *O that this might not be.* In this case εἴθε, εἰ, ὡς, πῶς, ἄν, are often used with the optative.

Rem. A wish is also expressed by the imperfect of ὀφέλω, (ὄφελον, or ὤφελον, -ες, -ε,) sometimes alone followed by the infinitive; as, μήποτ' ὤφελον ποιεῖν, *would that I had never done this*; and sometimes with ὡς, εἴθε, or εἰ γάρ, preceding it; as, ὡς ὤφελες παρεῖναι, *O that thou hadst been present!* εἰ γάρ ὤφελε θανεῖν, *O that he had died!*

2d. In connexion with ἄν to express *doubt, conjecture, bare possibility*; and in volitions, to express, not a fixed resolution, but only an inclination to a thing; as τινὲς ἂν εἶεν νομεῖς, *they were perhaps* (or, it is probable *that they were*) *shepherds*; ἡδέως ἂν θεασαίμην, *I would gladly see them.*

3d. To express a definite assertion with politeness or modesty; as, οὐχ ἥκει οὐδ' ἂν ἥξοι δεῦρο, *he has not come, and* WILL NOT COME *back*; i. e. I rather think it was his purpose that he *would not come* back.

4th. Sometimes it is used for the imperative to convey a command or request in milder terms; as, χώροις ἂν εἴσω, *you may go in*, i. e. *go in.*

5th. It is sometimes used for the indicative to give an air of indeterminateness to the circumstances of an action which is determinate in itself; as, τῶν νεῶν ἃς κατα-

σειαν, the ships which they may (or *might*) *have sunk*; i. e. *which they have sunk.*

6th. It is also used in a potential sense, to denote power or volition; as, *οὐκ ἄν δὲ μείνειας αὐτόν*; *could you not withstand him? ἐθελήσειεν ἄν*; *would he be willing?*

III. *The Subjunctive and Optative in Conditional Propositions.*

Obs. 7. The use of the indicative in *conditional propositions* has been noticed § 170. 4. The subjunctive and optative are also used in conditional propositions, as follows:

1st. Uncertainty in the condition, with an actual result, is expressed by *ἐάν* with the subjunctive; as, *ἐάν τι ἔχωμεν δώσομεν, if we have any thing we will give it.* The result in this case will be in the indicative future or the imperative.

2d. A mere hypothetical supposition with a determinate result, puts the condition in the optative with *εἰ*, and the result in the indicative; as, "if these things should seem (*δοκοίη*) to be very aggravated crimes, none of them are chargeable on me." On the contrary, an actual case supposed in the condition with a hypothetical result, would require the first in the indicative with *εἰ*, and the last in the optative.

3d. When the case is altogether hypothetical, the condition is expressed by the optative with *εἰ*, and the result by the optative with *ἄν*; as, *εἴ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελήσειε, if any one* SHOULD *do this he* WOULD GREATLY ASSIST *me.*

Sometimes the subjunctive with *ἐάν* or *ἄν*, instead of the optative, is put in the condition.

Obs. 8. All conditional propositions in Greek may be turned into the infinitive or participle with *ἄν*; as, *οἴονται ἀναμάχεσθαι ἄν, συμμάχους προσλάβοντες, "they think they might retrieve their fortune in war by obtaining allies."*

CONSTRUCTION OF THE INFINITIVE.

The infinitive mood expresses the meaning of the verb in a general and unlimited manner, without the distinctions of number or person. § 75. 4. In construction it may be considered under the *four following* divisions: viz. as a verbal noun; as

following a verb or adjective without a subject; as having a subject before it; or, as used absolutely after certain particles.

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§ 173. I. THE INFINITIVE AS A VERBAL NOUN.

Rule LV. The infinitive mood, with the article before it, is used as a substantive in all the cases; as,

ἐκ τοῦ ὁρᾶν γίγνεται τὸ ἐρᾶν, *love is produced from sight.*

Obs. 1. When the infinitive with or without a clause is used as the nominative to a verb. or the accusative governed by it, it is frequently without the article; very rarely so after a preposition; as, πᾶσιν ἡμῖν καὶθανεῖν ὀφείλεται, *dying is due to all of us.*

Obs. 2. Not only the simple infinitive, but the infinitive with the whole clause to which it belongs, may often be regarded as a substantive, and stand in almost every variety of construction in which a substantive can be placed; as, Nom. τὸ τοὺς ἀνθρώπους, ἁμαρτάνειν οὐδὲν θαυμαστόν (ἐστὶ), *that men should err is nothing wonderful;* Gen. ὑπὲρ τοῦ μηδένα ἀποθνήσκειν, *that no one might perish;* Dat. ἵνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων, *that they may disbelieve my having been honoured by the gods;* Acc. ἔκρινα τὸ μὴ πάλιν ἔλθειν, *I determined not to come again.*

Obs. 3. With the article alone the infinitive is generally equivalent to the Latin *Gerund;* as, ἕνεκα τοῦ λέγειν, *causa dicendi;* ἐν τῷ λέγειν, *dicendo;* πρὸς τὸ λέγειν, *ad dicendum.*

Obs. 4. Without the article it has often the force of the Latin *Supine;* as, ἦλθε ζητῆσαι, *venit quæsitum* ἡδὺ ἀκόυειν, *Suave auditu;* αἴσχιστος ὀφθῆναι, *turpissimus visu.*

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§ 174. II. THE INFINITIVE WITHOUT A SUBJECT.

Rule LVI. One verb governs another, without a subject, in the infinitive; as,

ἤρξατο λέγειν,	*he began to say.*
ἐπιθυμέω μανθάνειν,	I desire to learn.

RULE LVII. The infinitive mood is governed by adjectives denoting *fitness*, *ability*, *capacity*, and the contrary; as,

δεινός λέγειν,	*powerful in speaking.*
ἄξιος θαυμάσαι,	*worthy to be admired.*

Note. It is also used after substantives; as, *ἐξουσίαν γίνεσθαι, power to become.*

Obs. 1. The infinitive under these rules is in the same clause with, and expresses the *cause*, *end*, or *object*, of the action, state, or quality expressed by the verb or adjective that governs it. The verbs that govern the infinitive directly in this way are such as denote *desire*, *ability*, *intention*, *endeavour*, and the like; as, *ἐθέλει γράφειν, he wishes to write; δέομαί σου ἔλθειν, I beg of you to come.*

Obs. 2. The infinitive is sometimes placed after verbs to express the *design* or *consequence* of that which they affirm. Thus used it is governed not by the verb but by some such word as ὥστε understood; as, *ἐγὼν ὧδε πάντα παρασχεῖν*, i. e. *ὥστε πάντα παρασχεῖν, I am here* (so as) *to furnish all things; ἥκομεν* (ὥστε) *μανθάνειν, we have come* (in order) *to learn.*

Obs. 3 A verb denoting an incidental object not directly in view, is put in the infinitive with ὥστε after a verb or adjective; as, *φιλοτιμότατος ἦν ὥστε πάντα ὑπομεῖναι, he was very ambitious, so as to endure all things*, &c. This construction takes place especially after such words as *τοσοῦτος, τοιοῦτος, οἷος*, and the like.

Obs. 4. The infinitive is sometimes put after verbs and adjectives which indicate some state or quality, in order to express the *respect in which* that state or quality obtains, and would be expressed in Latin by the supine, or gerund in *do*, and in English by the substantive; as,

ὡς ἰδεῖν ἐφαίνετο,	*as it appeared to the sight.*
θεῖν ἀνέμοισιν ὁμοῖοι,	*like the winds in running.*
οὐδὲ προυφαίνετ' ἰδέσθαι,	*nor did he appear to the sight.*

Obs. 5. The infinitive *active* is used very frequently in Greek in the sense of the *latter supine*, or infinitive passive in Latin; as,

ἀνὴρ ῥᾴων φυλάσσειν,	*a man is more easy to be guarded against.*
ῥᾴδια ποιεῖν,	*things easy to be done.*

§ 175. III. THE INFINITIVE WITH A SUBJECT.

1. A subordinate or dependent clause, containing a verb and its subject, is connected with the leading or primary clause. in two ways. FIRST, by a conjunctive particle, such as ὅτι, ὡς, and the like; as, *λέγουσι ὅτι ὁ ἑταῖρος τέθνηκε, they say that our companion is dead.* In this case the verb is in a finite mood and its subject in the nominative. SECOND, without a conjunction; as, *λέγουσι τὸν ἑταῖρον τεθνάναι, they say that our companion is dead.* In this case the verb is in the infinitive mood, and its subject usually in the accusative.

2. Sometimes both modes of expression are united in the same sentence; as, *ἔστι λόγος ὡς Ξέρξης ἐκομίζετο ἐς τὴν Ἀσίην πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν.* Sometimes a sentence begins with the one form and ends with the other; as, *λέγουσι δ' ἡμας, ὡς ἀκινδυνον βίον ζῶμεν, they say that we live a life free from danger;* as if it had been intended to say, *λέγουσι δ' ἡμᾶς ἀκινδυνον βίον ζῆν*; this is called *anacolouthon*, § 175. *Rem.*

The construction of the subordinate clause connected by the first of the above methods, is subject to the rules § 138, 139.; connected by the last, it comes under the rules that follow:

RULE LVIII. The infinitive mood in a dependent clause has its subject in the accusative; as,

τοὺς θεοὺς πάντα εἰδέναι ἔλεγεν,	*he said that the gods know all things.*

Exc. When the subject of the infinitive is the same with the subject of the preceding verb, it is put by attraction in the same case; as,

ἔφη εἶναι στρατηγός, *he said that he was a general.*

3. In this construction the subject of the infinitive is generally omitted except when emphasis is required; as, *ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐκείνους, he said that* HE *was a general, that* THEY *were not generals.* This construction has been frequently imitated in Latin; thus, *Sensit medios delapsus in hostes.* VIRG. *Uxor invicti Jovis esse nescis.* HOR.

Obs. 1. In a few instances constructions vary both from the

rule and the exception. Occasionally the subject of the infinitive is in the nominative when it signifies a different thing from the subject of the preceding verb, and in the accusative when it signifies the same.

Obs. 2. If the subject of the infinitive be the same with the *object* of the preceding verb, it may either be in the accusative according to the rule, or stand before the infinitive, in *the case governed by the preceding verb;* thus,

κελεύω σοι τοῦτο ποιεῖν, or
κελεύω σε τοῦτο ποιεῖν, } *I command you to do this.*

In either case there is an ellipsis;—in the first form, of *σε*, the immediate subject of the infinitive; and in the second, of *σοι*, the remote object of the preceding verb. Both these modes of construction are common, and sometimes they are intermixed in the same sentence; thus, Lysias, *δέομαι ὑμῶν τα δίκαια ψηφίσασθαι, ἐνθυμουμένους ὅτι, κ. τ. λ. I beg* OF YOU *to determine, justly* CONSIDERING *that*, &c. Here *ὑμῶν* stands before the infinitive governed in the genitive by *δέομαι*, and yet *ἐνθυμουμένους* follows in the accusative, evidently agreeing with *ὑμᾶς* the subject of the infinitive understood. It might have been with equal propriety put in the genitive.

Rem. Constructions of this kind in which the end of a sentence does not grammatically correspond with the beginning, are called *Anacoloutha*. For other examples of this see § 148. *Rem.* 1., § 175. 2. The most common form of these appears to be when the speaker commences a period in the manner required by the preceding discourse, but afterwards, especially after a parenthetic clause, passes over into another construction. The Anacolouthon, however, is never adopted by Greek writers unless something is thereby gained in conciseness, perspicuity, smoothness, or emphasis.

Obs. 3. When used in the passive voice, the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the passive verb being used impersonally; as,

λέγεται Κῦρος
λέγεται Κῦρον } *γένεσθαι Καμβύσου,*

Cyrus is said to have been
It is said that Cyrus was } *the son of Cambyses.*

Obs. 4. The same observation is true of the verb δοκεῖ; thus, *δοκεῖ αὐτὸς εἶναι, he seems to be*; or δοκεῖ αὐτὸν εἶναι, it

seems that he is. The following sentence unites the two, καὶ μὴν ἤγγελται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι, *and indeed* IT WAS SAID THAT THE BATTLE *was obstinate, and* THAT MANY *died.* In like manner the adjectives δίκαιος, δῆλος, φανερὸς, &c. with the verb εἰμί, are used for the neuter gender with ἐστί, as impersonals; thus, δίκαιός εἰμι for δίκαιόν ἐστι, &c. *it is just that I,* &c.; δῆλός ἐστιν, for δῆλόν ἐστιν αὐτὸν—*it is manifest that he*—. § 177. *Obs.* 3.

Obs. 5. The case after the infinitive of substantive or neuter verbs, or passive verbs of naming, must be the same with the case before it, if the words refer to the same thing; as, Nom. ἔφη (αὐτὸς) εἶναι στρατηγὸς, *he said that he was a general;* Gen. κατεγνωκότων ἤδη μηκέτι κρεισσόνων εἶναι, *having learned that* THEY *are no longer* SUPERIOR; Dat. ἐφ' ἡμῖν ἐστὶ τὸ ἐπιεικέσι εἶναι, *it depends upon* OURSELVES TO BE REASONABLE. See § 139. III. And this observation holds good whether the word before the infinitive be its proper subject, or (that being omitted, see num. 3.) the *subject* or the *object* of the preceding verb.

Obs. 6. Whatever case is required before the infinitive by the preceding rules, it continues the same though preceded by ὡς or ὥστε, or a preposition, because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself or to the whole clause; thus, οὐδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην, *Let* NO ONE *be so great among you that* BREAKING *the laws* HE *can go unpunished;* ἡμάρτανον διὰ τὸ μὴ σοφοὶ εἶναι, *they erred* BECAUSE THEY WERE NOT WISE.

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§ 176. IV. THE INFINITIVE ABSOLUTE.

RULE LIX. The infinitive is often put absolutely with the particles ὡς, ὥστε, πρίν, ἄχρι, μέχρι, &c. before it; as,

ὡς ἰδεῖν ἄνθρωπον,	*when the man saw.*
πρὶν ἀποθάνειν τὸ παιδίον,	*before the child died.*
ὡς μικρὸν μεγάλῳ εἰκάσαι,	*to compare small with great.*

Obs. 1. Ὡς with the infinitive is frequently used to limit a proposition in the sense of "*as far as;*" thus, ὡς ἐμὲ εὖ μεμνῆσθαι, *as far as I recollect* distinctly; ὡς γέ μοι δοκεῖν, *as it*

seems to me. But ὡς is frequently omitted; hence such expressions as, *οὐ πολλῷ λογῷ εἰπεῖν, in few words; μικροῦ δεῖν, little is wanting, almost; πολλοῦ δεῖν, much is wanting.*

Obs. 2. The infinitive is often used for the imperative mood, ὅρα, βλέπε, σκοπεῖ, &c. being understood; as, *χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων,* REJOICE *with them that do rejoice, and* WEEP *with them that weep.* Sometimes, also, for the optative, δός, θέλω, or εὔχομαι, being understood; as, *ὦ Ζεῦ ἐκγένεσθαί μοι Ἀθηναίους τισάσθαι, O Jupiter,* MAY IT BE GRANTED *to me to punish the Athenians.*

Obs. 3. The infinitive εἶναι is sometimes *absolute* and *redundant,* both with and without the article; viz.

1st. After adjectives, adverbs, and prepositions; thus, ἑκὼν εἶναι for ἑκών, *willing;* as, ἑκὼν ἂν εἶναι τοῦτο ποιήσαιμι, *I would willingly do this.* So the phrases τὸ σύμπαν εἶναι, *generally;* σέ γ' εἶναι, *with respect to you;* τὸ μὲν τήμερον εἶναι, *to-day at least;* κατὰ τοῦτο εἶναι, *with respect to this;* τὸ νῦν εἶναι, *now;* τὸ ἐπ' ἐκείνους εἶναι, *as far as depends on them.*

2d. After verbs of *calling, choosing, making,* &c.; as, σοφιστὴν, ὀνομάζουσί γε τὸν ἄνδρα εἶναι, *they call the man a philosopher;* οἱ δὲ σύμμαχόν μιν εἵλοντο εἶναι, *they chose him as an ally.*

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§ 177. OF THE PARTICIPLE. § 79.

RULE LX. Participles like adjectives agree with their substantives in gender, number, and case.

RULE LXI. Participles govern the case of their own verbs; as,

οἱ πολέμιοι τὸ λοιπὸν εἰδότες,	*the enemies knowing the oracle.*
τούτων ἐμοῦ δεομένου,	*I being in want of these things.*

The Greek language having a participle in every tense of every voice, uses it much more extensively than the Latin. The principal purposes for which it is employed are the following:

1. A participle is joined with another verb agreeing with its subject in order,

1st. Simply to connect an accompanying with the main action in the same subject. Thus used, the participle and verb are to be rendered as two verbs with a conjunction; as, *παρέλθων τις δεικνύτω, let any one come forward and shew.*

2d. To combine the *accompanying* with the *main* action as the *cause*, *manner*, or *means* of accomplishing it; in which use it is equivalent to the ablative gerund in Latin. CAUSE; as, *τί ποιήσας κατεγνώσθη θάνατον*; FOR HAVING DONE *what* (*quid faciendo*) *was he condemned to die?* MEANS; as, *εὐεργετῶν αὐτοὺς ἐκτησάμην, I gained them* BY KINDNESS, (*benefaciendo*); *λῃζόμενοι ζῶσιν, they live* BY PLUNDER (*populando*). MANNER; as, *φεύγων ἐκφεύγει, he escapes* BY FLIGHT (*fugiendo*); *τολμήσας εἰσῆλθε, he went in* BOLDLY (*audendo*). This construction is found also in Latin writers; thus, *Hoc faciens vivam melius;* HOR. *by doing this I shall live better;* as if, *hoc faciendo*, &c.

Note. The participle thus used agrees with the agent in *any case;* e. g. in the dative; as, *ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν, which the gods have put it in the power of* MEN *to find out by* STUDY; the accusative; as, *ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, which we may know by counting, by measuring, or by weighing.*

3d. To limit a general expression by intimating the action in respect of which the assertion is made; as. *ἀδικεῖτε πολέμου ἄρχοντες, ye do wrong* IN BEGINNING *the war.*

Obs. 1. In this way it is used with verbs that signify any emotion of the mind to show the cause of the emotion; as, *ἥδομαι μὲν σ' εἰσιδών, I am rejoiced at* SEEING YOU; *οὐδέποτε σοὶ μεταμελήσει εὐ ποιήσαντι, you will never repent* OF HAVING DONE A KINDNESS.

2. It is used for the purpose of further describing a person or thing mentioned in a sentence, and may be rendered by the relative and the verb; or for connecting with a statement some relation of *time*, *cause*, or *condition*, expressed in English by such words as *when*, *while after that;*—*because*, *since*, *as;*—*if*, *although*, &c.;—the relation intended, and of course the proper rendering of the participle, will generally have to be ascertained from the nature of the sentence itself, or from

the connexion in which it stands; thus, *ἐπεσκεπτόμην τὸν ἑταῖρον νοσοῦντα*, may signify according to the coutext; *I visited my comrade* WHO WAS SICK; or WHEN, or BECAUSE, *he was sick; δένδρα μὲν τμηθέντα ταχέως φύεται, trees,* THOUGH LOPPED, (WHICH HAVE BEEN LOPPED, AFTER THEY HAVE BEEN LOPPED, WHEN LOPPED) *of their branches quickly grow again.*

Obs. 2. When the article precedes the participle referring to a word already expressed or easy to be supplied, they may be rendered by the *relative* and the *indicative*; as, *ὁ ἐρχόμενος, he that cometh,* § 134. 8.

Note. The participle, with the article before it, is frequently equivalent to a noun designating the doer of the action expressed by the verb; as, *οἱ γραψάμενοι Σωκράτην, the accusers of Socrates.* There is, however, this difference; the participle expresses the doer in a *state of action*, the substantive does not; thus, *ὁ δοῦλος* is *a man in the condition of a slave*; *ὁ δουλεύων* is *one,* at the time referred to, *performing the part of a slave.*

The Participle as the Infinitive.

3. The participle in Greek is often used as the infinitive, and has for its subject, according to the sense, either the subject or the object of the preceding verb, with which it always agrees in gender, number, and case. Hence the following varieties. The participle takes as its subject and agrees :—

1st. With the subject of the preceding verb either in the nominative or accusative. NOM. as, *οὐ παύσομαι γράφων, I will not cease to write; οἶδα θνητὸς ὤν, I know that I am a mortal.* ACC. as, *λέγουσι αὐτὸν μέμνησθαι ποιήσαντα, they say that he remembers having done it,* or, *that he did it.*

2d. With the immediate object of the preceding verb in the accusative; as, *σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα, I plainly perceived that he had infused poison for you.*

3d. With the remote object in the genitive or dative. GEN. as, *ἠσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, I perceived that they fancied themselves to be very wise;* DAT. *μηδέποτε μετεμέλησέ μοι σιγήσαντι, I never repented of having been silent,* or, *that I was silent.*

4th. When the verb is followed by a reflexive pronoun, the participle may agree either with the pronoun or the nominative to the verb; as, *σύνοιδα ἐμαυτῷ ἁμαρτάνων* or *ἁμαρτάνοντι, I am conscious that I am doing wrong:*

ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὤν, or, *κακοῦργον ὄντα*, *nobody confesses that he himself is wicked.*

Obs. 3. The verbs after which the participle is thus used, are 1st. Verbs of sense; as, *to see*, *hear*, &c. 2. Verbs denoting any act or feeling of the mind; as, *to know*, *perceive*, *discern*, *consider*, *observe*, *experience*, *shew*, *recollect*. 3. Verbs signifying *to overlook*, *to permit*, *to happen*, *to persevere*, *bear*, *endure*, *to be pleased* or *contented with*, *to cease*, and *to cause to cease*.

Also with adjectives signifying clearness, as, *δῆλος εἶ συκοφάντων*, *it is clear that you are a Sycophant*. Sometimes ὅτι with the indicative is used; as, *ἔνδηλος ὢν ὅτι ἠσπάζετο*, *by its being manifest that he loved*. § 175. *Obs.* 4.

Obs. 4 Instead of the participle with the above mentioned verbs the infinitive is sometimes used; but in that case, the idea expressed is usually different; e. g., 1. *αἰσχύνομαι ποιήσας*, *I am ashamed to have done it*; *αἰσχύνομαι ποιήσαι*, *I am ashamed to do it*, and therefore will not. 2. *ὁ χειμὼν ἤρξατο γενόμενος*, *the winter was come on*, had actually commenced; *ὁ χειμὼν ἤρχετο γίγνεσθαι*, *the winter was beginning to come on*, but had not yet arrived. 3. *ἤκουσα τὸν Δημοσθένη λέγοντα*, *I heard Demosthenes speak*; *ἤκουσα τὸν Δημοσθένη λέγειν*, *I heard*, (i. e. I am told,) *that Demosthenes says*. 4. *ἐφαίνετο κλαίων*, *he evidently wept*; *ἔφαινετο κλαίειν*, *he seemed to weep*. 5. With verbs to declare, to announce, the participle represents the thing announced as a fact, the infinitive, as matter of report, but not asserted as a fact. With many verbs, however, it is indifferent which construction is used; as, *ξύμφορόν ἐστι ταῦτα πραχθῆναι*, or *ταῦτα ξύμφορά ἐστι πραχθέντα*, *it is unfortunate that these things were done*.

Obs. 5. After *verbs of motion* the future participle is used to point out the *design* or *object* of the motion expressed by the verb, and is rendered by the English phrase "*in order to*;" as, *σέ γε διδάξων ὥρμημαι*, *I have hastened forward* IN ORDER TO TEACH THEE.

In this construction ὡς is often interposed before the participle; as *παρεσκευάζοντο ὡς πολεμήσοντες*, *they prepared to make war*.

Sometimes the present participle is used in this way; as, *πέμπει μὲ φέροντα*, *he sent me to carry*. The future participle after *ἔρχομαι* is only a circumlocution for the future tense; as, *ἔρχομαι φράσων*, for *φράσω*, *I will speak*; *ἔρχομαι ἀποθανούμενος* *I shall die*, or, *I am about* to die.

4. Joined with *λανθάνω, φθάνω, τυγχάνω, διατελέω*, &c. the participle is used to express the main action or state, and rendered in the indicative, while the verb with which it is joined, expressing a subordinate circumstance, is often rendered as an adverb; thus, *ἔλαθεν ὑπεκφυγών, he escaped unperceived; τὸν φονέα λανθάνει βόσκων, he unconsciously feeds his murderer; ἔφθην ἀφελών, I took it away just before; ἔτυχεν ἀπιών, he happened to be going away; ἔτυχον παρόντες, they were accidentally present; διατελεῖ παρών, he is continually present.*

Note. The participle *ὤν* is wanting with adjectives and sometimes without them; as, *τυγχάνει καλή* (sc. *οὖσα,*) *she happens to be beautiful.* With a negative, *φθάνω* may be rendered *scarcely, no sooner;* as, *οὐκ ἔφθησαν πυθόμενοι, they no sooner heard.* Sometimes it is followed by the infinitive instead of the participle; as, *πονηρὸς ἂν φθάσεις τελευτήσαι πρὶν, κ. τ. λ., a wretched man would sooner die than,* &c.

Obs. 6. In the same sense these verbs stand sometimes in the participle with other finite verbs; as, *ἀπὸ τείχεος ἅλτο λαθών, he sprung unobserved from the wall; ἥνπερ τυγχάνων ὑπεσχόμην, which I happened to promise.*

5. A participle with the verbs *εἰμί, γίνομαι, ὑπάρχω, ἔχω*, and *ἥκω*, is often used as a circumlocution for the verb to which it belongs, and these verbs take the place of auxiliaries; thus, *προβεβηκότες ἦσαν* for *προεβεβήκεισαν, they had gone forward; γήμας ἔχεις* for *ἔγημας, you have married; θαυμάσας ἔχω* for *τεθαύμακα, I have admired,* &c.

Obs. 7. Instead of a simple verb signifying "to go away," the verb *οἴχομαι* is frequently joined with a participle; the former to express the idea of departure, the latter to connect with it the idea of the *manner*, both of which may generally be rendered by a simple verb; thus, *ᾤχετ' ἀποπτάμενος, he departed* FLYING, i. e. *he flew away; ᾤχετο φεύγων, he departed fleeing, he escaped; ᾤχοντο ἀποθέοντες, they ran away; οἴχεται θανών, he died.* Homer uses *βαίνω* in the same manner.

6. The participle in definitions of time is often joined with the adverbs *αὐτίκα, εὐθύς μεταξύ, ἅμα*, the last with the dative; as, *ὡς αὐτίκα γενόμενος, as soon as he was born; μεταξὺ ὀρύσσων, during the digging; ἅμα τῷ ἦρι εὐθὺς ἀρχομένῳ, on the first commencement of spring.*

7. The participles of some verbs when joined with other verbs appeared to be used in an adverbial sense, or at least to denote a circumstance which in our language is better expressed by an adverb; as, *ἀρχόμενος εἶπον, I said in the beginning;*

ἀρξάμενος ἀπό, especially; τελευτῶν, lastly; διαλιπὼν χρόνον, after some time. *Φέρων* and *ἄγων* with verbs to give, to place, and the like, are redundant; as, *φέρων δῶκε, he gave;*—with verbs of motion *φέρων* expresses *zeal, quickness,* &c. with their cases they are equivalent to the Latin *cum, with.* A participle joined to its own verb, or to one of similar signification, appears to be redundant; as, *ἦσαν ἰόντες, they went; ἔφη λέγων, he said; λέγει φάς, he says.*

☞ For the dative of the participle with a personal pronoun after the verb *ἐστί*, see § 148. *Obs.* 3.

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§ 178. THE CASE ABSOLUTE.

RULE LXII. A substantive with a participle whose case depends on no other word, is put in the *genitive absolute;* as,

Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, WHEN GOD GIVES, *envy avails nothing.*

Rem. The genitive is said to be *absolute* in this construction, because it is neither governed by, nor is dependent on, any word expressed or understood, in the sentence with which it is connected, and might be separated from it without affecting its construction. Yet, strictly speaking, it is not *really absolute* in such a sense as to be without government, or that there is no more reason for its being in the genitive than in any other case; for the absolute clause will generally be found to express *a circumstance of time,* and so may come under § 160. *Obs.* 2; as,

Κύρου *βασιλεύοντος,*	*in the reign of Cyrus,* (sc. *ἐπί.*)
Θεάγνης *σώζεται* Θεῶν *θελόντων,*	*Theagnes is safe from* THE GODS WILLING IT.

Obs. 1. The participles of *εἰμί, γίνομαι,* and some others, are frequently omitted; as, *ἐμοῦ μόνης,* sc. *οὔσης, I being alone.*

Obs. 2. The infinitive mood or part of a sentence is used absolutely with the participle as if it were a noun; as, *πῦρ πνεῖν τοὺς ταύρους, μυθολογηθέντος, that bulls breathe fire, being circulated as a story.*

Obs. 3. The DATIVE ABSOLUTE is used to express the *fixed time,* (see § 160. Obs. 1.); as, *περιόντι δὲ τῷ ἐνιαυτῷ, after the year had elapsed;* and also when the subject of the participle

may be considered as that in *reference to which* the action of the verb takes place.

Obs. 4. The NOMINATIVE and ACCUSATIVE are sometimes used *absolutely*. These instances, however, probably arise from an omission of some words, which, being supplied, complete the construction; as, *ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, when they have opened the pores of the body, there is again fire*; i. e. *ὡς ἀνοίξαντες ὦσι*, &c.; *ταῦτα γενόμενα, these things being done*; i. e. *μετὰ ταῦτα*, &c.

Obs. 5. The participles of impersonal verbs, and other verbs used impersonally, are put *absolutely* in the nominative or accusative neuter; as, *ἔξον, it being permitted; δέον, it being necessary; δοκοῦν, since it seems proper*; thus, *διὰ τί μένεις, ἐξὸν ἀπιέναι, why dost thou remain,* IT BEING IN THY POWER *to depart?*

Obs. 6. The construction with the participle is very often preceded by the particles *ὥσιε, ἅτε, οἷα, δή, οἷον*, when a *reason* of something done by another is expressed; as, *ἐσιώπα ὡς πάντας εἰδότας*, or *πάντων εἰδότων, he held his peace* BECAUSE ALL KNEW.

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§ 179. CONSTRUCTION OF CONJUNCTIONS.

Conjunctions serve to connect words and sentences together; this connexion is of two kinds:

I. Of the parts of a sentence which are complete of themselves and independent of each other. These are connected by conjunctions, simply *connective* or *disjunctive*, § 125. 1. 2; and the parts thus connected have a similar construction; hence

RULE LXIII. Conjunctions couple the same *moods* and *tenses* of verbs, and *cases* of nouns and pronouns; as,

ἦλθον καὶ εἶδον,	*they came and saw.*
τίμα τὸν πατέρα καὶ τὴν μητέρα,	*honour thy father and thy mother.*

Obs. 1. To this rule there are many exceptions as it respects the tenses of verbs; see an example § 76. *Obs.* 3.

II. But the *parts of* a compound sentence are often various-

ly related, and have a certain dependence upon each other, the nature of which is indicated by the conjunction employed and the mood of the verb with which it is joined. The general principles of this connexion are expressed in the following rules:

Rule LXIV. Conjunctions which do not imply doubt or contingency, are for the most part joined with *the indicative* mood (§ 170.); as,

οὐκ ἂν προεῖπεν εἰ μὴ ἐπίστευσεν ἀληθεύσειν,	he would not have *foretold* it UNLESS HE HAD BELIEVED *it would prove true.*

Rule LXV. Conjunctions which imply doubt or contingency, or which do not regard a thing as actually existing, are for the most part joined with the *subjunctive* and *optative* moods (§ 172.); as,

εἴ τις αἵρεσιν μοι δοίη,	IF ANY ONE SHOULD GIVE *me the choice.*

Obs. 2. As the meaning of a conjunction varies in different connexions, the same conjunction is often found with different moods. On this subject no very definite or satisfactory rules can be given.

For further remarks on conjunctive and adverbial particles see § 125.

PART IV.

PROSODY.

PROSODY, in its common acceptation, treats of the quantity of syllables in the construction of verses. In the ancient grammarians *προσῳδία* applies to accents.

§ 180. QUANTITY OF VOWELS.

1. The vowels *ε*, *ο*, are naturally short; as, *λέγόμέν*.
2. *η*. *ω*, are naturally long; as, *Λῆτῶ*.
3. *α*, *ι*, *υ*, are doubtful; as, *ἄμῡνω*.
4. Diphthongs and contracted syllables are long; as, *ἐκεῖ*, *ὀφέες*, contr. *ὀφεῖς*.

§ 181. POSITION.

SPECIAL RULES.

RULE 1. A short or doubtful vowel, before two consonants or a double letter, is almost always long; as,

πᾱλλὰς, *προτἄψεν*, *ὅτᾱ Ζευς*.

This rule holds good in Epic poetry, except in proper names and in words which could not be used in any other situation in the verse. In dramatic writers observe the following exceptions:

Exc. A short or doubtful vowel before a mute and a liquid is common; as, *Πᾰτρŏκλος*, or *Πᾰτρōκλος*.

Obs. 1. A short vowel before a mute and liquid is generally short. But before a middle mute (*β*, *γ*, *δ*,) followed by *ρ* in tragedy, is mostly long; and followed by *λ*, *μ*, *ν*, is almost always long, both in tragedy and comedy.

Obs. 2. A short vowel before two liquids is always long, and sometimes before a single liquid, which in this case should be pronounced as if double; thus, *ἔλαβε*, pronounced *ἔλλαβε*.

Note 1. A short vowel in the end of a word before *ρ* in the beginning of the word following, is long in the dramatic poets; *ἐμὲ ῥέπον*.

Note 2. We sometimes find a short syllable before two consonants (both mutes), but this is rare and should not be imitated.

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* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

§ 182. II. ONE VOWEL BEFORE ANOTHER.

RULE II. A vowel before another vowel is short, unless lengthened by poetic license; as, πολῠ̄ΐ̈κος.

EXCEPTIONS.

1. α is long in the penult of nouns in -ᾱων, -ᾱονος; as, Μαχᾱων, Μαχᾱονος. And sometimes when the genitive ends in -ωνος; as, Ποσειδᾱων, Ποσειδᾱωνος.
   ——— in feminine proper names in -αΐς; thus, Θαΐς.
2. ι is long in the penult of nouns in -ιων, -ιονος, and sometimes -ιωνος; as, Ωρῑων, Ωριονος or Ωρῑωνος; except χῐών.
   —— —— in the penult of verbs in -ιω; as, τῑω: but the Attic tragic writers have -ῖω.
3. ι is common in the penult of nouns in -ια and -ιη; as, καλῐα and καλῑα.
4. υ is common in the penult of verbs in -υω; as, ἰσχῠ̆ω or ἰσχῡ̆ω.

RULE III. Long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel; as,

Ἄξῶ̆ ἔ|λῶν ὅ δἔ | κᾱ̆ν κἄχὄ|λῶσἔταῖ | ὅν κἄ̆ν ϒκ|ῶματῑ̄.

Obs. 1. A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted, § 5. 4.

Obs. 2. Two vowels, forming two syllables, frequently in poetry coalesce into one; as, χρυσέῳ, Il. ά. 15, where έῳ form a short syllable. This frequently takes place though the vowels be in different words; as, ἦ οὐκ ἀλῐ́ς, Il. ἐ. 349. § 189. 2.

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§ 183. III. THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

RULE IV. A doubtful vowel before a simple consonant is short; as κᾰ́κος.

EXCEPTIONS.

1. α is long in nouns in -αμων, -ανωρ, -αρος; as, πεδοβᾱμων, ἀγᾱνωρ, μυσᾱρος.
   ——— in numerals in -οσιος; as, διᾱκοσιος.
   ——— in derivatives from verbs in -αω pure and -ραω; thus, ἀνῐᾱτος from ἀνιάω; ἰᾱσιμος from ἰάομαι; καταρᾱτος from καταράομαι; θεᾱτης and θεᾱμα from θεάομαι; περᾱσιμος from περάω; πρᾱσις from (τιπράσκω for) πράω.

2. ι is long in the penult of nouns in -ινη, -ιτη, -ιτης, -ιτις; thus, δῖνη, Αφροδῖτη, πολῖτης, πολῖτις.

——— in the penult of verbs in -ιβω, -ινω; thus, τρῑβω, πῖνω; so also κῑνέω, δῑνεω, &c.

3. υ is long in verbals in -υμα, -υμος, -υτηρ, -υτος, -υτωρ; as, λῦμα, χῦμος, ῥῦτωρ.

——— in pronouns; as, ὑμεις.

——— in the penult of verbs in -υνω, -υρω, -υχω, -υμι; as, πλῦνω, κῦρω, βρῦχω, φῦμι, ζευγνῦμι.

——— in adverbs in -υδον; as, βοτρῦδον.

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§ 184. IV. THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

RULE V. α, ι, υ, in the end of a word are short; as, μουσᾰ, μελῐ, γλυκῠ.

EXCEPTIONS.

1. A in the end of a word is long, viz.

— In nouns in -εα, -δα, -θα; as, θεᾱ, Ληδᾱ, Μαρθᾱ; exc. δκανθᾰ.

— In the dual number; as, προφητᾱ, μουσᾱ.

— In polysyllables in -αια; as, Σεληναιᾱ:

——— in -εια, derived from verbs in εύω; as, δουλειᾱ, βασιλειᾱ, from δουλευω, βασιλευω. But βασιλειᾰ, a queen, has the final α short.

— In -ια; as, καλιᾱ, except vorbals in -τρια; as, ψαλτριᾰ; and διᾰ, μιᾰ, ποτνιᾰ.

— In the vocative of nouns in -ας of the 1st declension; as, Αινειᾰ from Αινειας.

— In feminines from adjectives in -ος; as δμοιᾱ, ἡμετερᾱ.

— In nouns in -ρα not preceded by a diphthong; as, ἡμερᾱ, χηρᾱ. Except ἀγκυρᾰ, γεφυρᾰ, Κερκυρᾰ, ολυρᾰ, σκολοπενδρᾰ, σφυρᾰ, ταναγρᾰ, and compounds of μετρω; as, γεωμετρᾰ.

— In poetic vocatives; as, Παλλᾱ for Παλλας.

2. ι final is long in the names of letters; as, πῑ.

3. υ final is long in the names of letters; as, μῦ, νῦ.

——— in verbs in -υμι; as, ἐφῦ.

——— in μεταξῦ and γρῦ.

RULE VI. A doubtful vowel in the final syllable, followed by a simple consonant, is short; as, μελᾰν, λαμπᾰς.

EXCEPTIONS.

1. -ων *is long in* masculines; as, Τιτᾱν; and πᾶν when not in composition.

——— in accusatives when their nominatives are long; as, Αἰνειᾶν from Αἰνειᾶς.

——— in adverbs; as, ἀγᾶν.

2. -αρ in κᾶρ and ψᾶρ is long; in γαρ it is either long or short.

3. -ας is long in nouns of the first declension; as, Αἰνειᾶς, μουσᾶς.

——— in words having -αντος in the genitive; as, τυψᾶς, τυψαντος.

——— also in ἡμᾶς, ὑμᾶς, κρᾶς.

4. -ιν is long in nouns in -ιν which have -ινος in the genitive; as, ῥηγμῖν, ῥηγμινος.

——— in nouns which have two terminations in the nominative; as, ακτῖν or ακτις.

——— also in ἡμῖν, ὑμῖν.

5. -ις is long in monosyllables; as, λῖς; but the indefinite τις is common.

——— in nouns which have two terminations in the nominative; as, ακτῖς, ακτῖν.

——— in feminine dissyllables in -ις, -ιδος, or -ιθος; as, κνημῖς, κνημιδος; ὀρνῖς, ὀρνιθος; except ασπῖς, ἐρῖς, χαρῖς, and a few others.

——— in polysyllables preceded by two short syllables; as, πλακάμῖς.

6. -υν is long in nouns which have -υνος in the genitive; as, μοσσῦν, μοσσυνος.

——— in nouns which have two terminations in the nominative; as, φορκυς, or φορκῦν.

——— in accusatives from -υς in the nominative; as, ὀφρῦν from ὀφρυς.

——— in the ultimate of verbs in -υμι; as, ἐφῦν from φυμι.

——— in νῦν, now; but in νῦν, enclitic, it is short.

-υρ in the end of a word is always long; as, μαρτῦρ.

7. -υς is long in monosyllables; as, μῦς.

——— in nouns which have two terminations in the nominative; as, φορκῦς, φορκυν.

——— in nominatives which have -υντος or -ος pure in the genitive; as, δεικνῦς, δεικνυντος; οφρῦς, ὀφρυος.

——— in κωμῦς, κωμυθος; and

——— in the last syllable of verbs in -υμι; as, ἐφῦς.

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§ 185. V. DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

RULE VII. The quantity of the nominative remains in the oblique cases; thus, Τιτᾶν, Τιτᾶνος; κνημῖς, κνημῖδος.

EXCEPTIONS.

1. -ηρ in the nominative shortens the crement; as, μαρτῦρ, μαρτῦρος.

2. A vowel, long by position, in the nominative shortens the crement in the oblique cases; as, *αὐλαξ, αὐλᾰκος*. But nouns in *-αξ* after a vowel have the crement long; as, *νεαξ, νεᾱκος*.

Likewise *θωραξ, ἱεραξ, κνωδαξ, κορδαξ, λαβραξ, οιαξ, ῥαξ, συρφαξ, φεναξ*, with many words in *-ιψ, -ιπος*, and *-ιξ, -ιγος* or *-ικος*; to which add *γρυψ, γυψ*, and generally *Βεβρυξ, δοιδυξ, ὀρτυξ, σανδυξ*.

3. *-ος* pure in the genitive, from a long syllable in the nominative, varies the crement; as, *ὀρῡς, ὀρῠος*, or *ὀρῡος*.

4. The dative plural, after a syncope, has the penult short; as, *πατρᾰσι, ανδρᾰσι*.

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§ 186. VI. DOUBTFUL VOWELS IN THE INFLECTION OF VERBS.

The doubtful vowels, *α, ι, υ*, are short in verbs, unless it be otherwise specified in the Rules.

RULE VIII. *α* and *υ* before *-σα* in *participles*, and always before *-σι* in *verbs*, are long; as, *τυψᾱσα, δεικνῡσα, τετυφᾱσι, δεικνῡσι*. (§ 6. 18.)

FUTURE.

RULE IX. The first future in *-ασω, -ισω, -υσω*, from *-αω* after a vowel, or from *-ραω, -ιω, -ιθω, -υω*, *lengthen* the penult; as,

ἰαω, εᾱσω; δραω, δρᾱσω; τιω, τῑσω; βριθω, βρῑσω; ἰσχυω, ἰσχῡσω.

But the first future in *-ασω, -ισω, -υσω*, from *-αζω, -ιζω, -υζω*, *shorten* the penult; as,

ἁρπαζω, ἁρπᾰσω; ὁπλιζω, ὁπλῐσω; κλυζω, κλῠσω.

RULE X. Liquid verbs shorten the penult in the first future; as, *κρῑνω, κρῐνῶ*.

RULE XI. The second future shortens the penult; as, *τεμνω, τᾰμω; φαινω, φᾰνω*.

THE OTHER TENSES.

RULE XII. The doubtful vowels have the same quantity in the tenses as in their *roots*; thus,

1 Root. *κρῑν—κρῑνω, ἐκρῖνον, κρῖνομαι, ἐκρῖνομην*.

2 Root. *κρῐν,—κρῐνω, κεκρῐκα, ἐκεκρῐκειν, κρῐνουμαι, κρῐθησομαι, ἐκρῐθην, κεκρῐμαι, ἐκεκρῐμην*.

2 Root. *τῠπ,—τῠπω, ἐτῠπον, τῠπουμαι, ἐτῠπομην, τῠπησομαι, ἐτῠπην*.

3 Root. τῠπ,—τετῠφα, ἐτετῠφειν.

Exc. 1. Liquid verbs in the first future active and middle, as in R. X.

Exc. 2. The initial ι and υ in the augmented tenses and moods are long; as, ἵκομαι, ἱκόμην.

The quantity of a doubtful vowel in the root is ascertained as follows:

I. Verbs in -αω pure, or in -ραω -ιω, -ιθω, and -υω, have the final vowel of the first root *long*, unless followed by a vowel; if followed by a vowel, it comes under R. II. All others are usually short.

II. The final syllable of the second root is always *short*, unless made long by position.

III. The first root of liquid verbs is shortened in the 1st future, § 97. 1.

SPECIAL RULES FOR VERBS IN μι.

Rule XIII. The proper reduplication is short, unless made long by position; as, τίθημι. The improper reduplication is common; as, ἵημι or ἴημι.

Rule XIV. α, not before -σα or -σι, is every where short; as, ἱστἄμεν, ἱστἄτε.

Rule XV. υ is long in polysyllables, only in the singular of the *indicative active*; every where else it is short; as, δεικνῡμι, δεικνῡτω, δεικνῡμαι, &c.

In dissyllables it is every where long; as, δῦμι, δῦτον, δῦμαι, &c.

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§ 187. VII. DERIVATION AND COMPOSITION.

Rule XVI. Derivatives follow the quantity of their primitives; and compounds that of the simple words of which they are composed; as,

τῑμη—ατῑμος, ομοτῑμοι, Τῑμανωρ, &c.
ἰφι—Ἰφιγενεια, Ἰφικλης, Ἰφιτος, &c.
λᾱος—Λᾱομεδον, Μενελᾱος, &c.
λῡω, λῡσω—Λῡσανδρος, λῡσικακος, &c.
οιαξ, οιᾱκος—οἰᾱκοστροφος, οιᾱκονομος, &c.
πῡρ—πῡραυστης, πῡρφορος, &c.
ῥῑς or ῥῑν—ῥῑνηλατεω, πολλυρῑνος, &c.

RULE XVII. *α* privative before two short syllables is frequently long; as, *ᾰ̄νᾰ̆μᾰ̆τος*.

Also *σὺν* in composition is sometimes long; as, *σῡνιημι*.

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§ 188. VIII. DIALECTS.

ATTIC.

RULE XVIII. The Attics lengthen *α* in the accusative of nouns in *-ευς*; as, *βασιλευς*, acc. *βασιλεᾱ̃*, contrary to Rule V.

Also, *ι* instead of *α*, *ε*, *ο*; as, *ταυτῑ* for *ταυτα*; *ὁδῑ* for *ὁδε*.

The Paragogic *ι* in pronouns (the dative plural excepted) and in adverbs, is long; as, *ουτοσῑ*, *νυνῑ*, Dat. pl. *τουτοισῐ́*.

IONIC.

1. The Comparative in *-ιον* shortens the neuter; the Attics lengthen it; as, *καλλῐ́ον*, I. *καλλῐ́ον*, A.

2. In adjectives of time *ι* is long; as, *ὁπωρῑ́νος*.

3. In verbs the Ionic *α*, *σι* not following it, is short; as, *ἵᾰται* for *ἧνται*.

DORIC AND ÆOLIC.

1. The Doric *α* is long; the Æolic is short; as, *Αινειᾱ́*, D. for *Αινειου*; *ἱππο-τᾱ́*, Æ. for *ἱπποτης*, &c.

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§ 189. IX. POETIC LICENSE.

1. The last syllable of a verse is common, except in Iambic, Trochaic, Anapæstic, and Greater Ionic.

2. The *Σύζευξις* unites two syllables into one; as,

Χρυσεω ανα σκηπτρῳ και ελισσετο παντας Αχαιους,

Η λαθετ' η ουκ ενοησεν ἀασατο δε μεγα θυμῳ,

Η με κελεαι σχεδιῃ περαν μεγα λαιτμα θαλασσης.

3. The *Arsis* makes a short syllable in the end of a word long; as,

Αιδοιος τε μοι εσσι φιλῠ̄ ἑκυρῠ̄ δεινῠ̄ς τε,

Ιππους δ' Αυτομεδοντα θοως ζευγνῡμεν ανωγε.

Note 1. The *Arsis* means the elevation of the voice, which, in Hexameter verse, is always on the first syllable of a foot.

Note 2. A short syllable is sometimes, and but very rarely, lengthened at the end of a foot; thus,

Τῃ δ' επι μεν Γοργω βλοσυρωπῐς στεφανωτε.

Besides these deviations from the usual rules of quantity, the Poets,

I. *Lengthened a syllable*, 1. By doubling or inserting a consonant; as, ἔδδιεσε for ἔδιεσε; ἄπτολις for ἄπολις. 2. By changing a vowel into a diphthong; as, δεύομαι for δέομαι. 3. By Metathesis; as, ἔπραθον for ἔπαρθον.

I. *Shortened a syllable*, By rejecting one vowel of a diphthong; as, ἷλον for εἷλον.

III. *Increased the number of syllables*, 1. By resolving a diphthong; as, αὔτῳ for αὐτῳ. 2. By inserting or adding a letter or syllable; as, ἀασχετος for ασχετος; ἠελιος for ἡλιος; βιῃφι for βιῃ.

IV. *Lessened the number of syllables*, 1. By aphæresis, as, νερθε for ενερθε. 2. By syncope; as, εγρετο for εγειρετο. 3. By apocope and apostrophe; as, δω for δωμα; μυρι' for μυρια.

Other varieties will be learned by practice. Many *conjectures* have been made with regard to the *ancient* orthography, and the principles of versification as depending upon it. But the best of them deserve the credit of ingenuity alone; for, as they rest on no unquestionable authority, they are of little or no use.

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§ 190. OF FEET.

A foot in metre is composed of two or more syllables strictly regulated by time; and is either simple or compound. Of the simple feet, four are of two, and eight of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:

Simple feet of two Syllables.

Pyrrichius	⏑ ⏑	θεός.
Spondeus	— —	τύπτω.
Iambus	⏑ —	λέγω.
Trochæus	— ⏑	σῶμα.

Simple feet of three syllables.

Tribrachys	⏑ ⏑ ⏑	πόλεμος.
Molossus	— — —	εὐχωλή.
Dactylus	— ⏑ ⏑	μάρτυρος.
Anapæstus	⏑ ⏑ —	βασιλεύς.
Bachius	⏑ — —	ἑκητής.
Antibachius	— — ⏑	δείκνυμι.
Amphibrachys	⏑ — ⏑	τίθημι.
Amphimacer	— ⏑ —	δεικνύτω.

Compound feet of four syllables.

Choriambus	— ◡ ◡ —	σωφροσύνη	a trochee and an iambus.
Antispastus	◡ — — ◡	ἁμάρτημα	an iambus and a trochee.
Ionic a majore	— — ◡ ◡	κοσμήτορα	a spondee and a pyrrich.
—— a minore	◡ ◡ — —	πλεονέκτης	a pyrrich and a spondee.
First Pæon	— ◡ ◡ ◡	ἀστρολόγος	a trochee and a pyrrich.
Second ——	◡ — ◡ ◡	ἀνάξιος	an iambus and a pyrrich.
Third ——	◡ ◡ — ◡	ἀνάδημα	a pyrrich and a trochee.
Fourth ——	◡ ◡ ◡ —	θεογένης	———— an iambus.
First Epitrite	◡ — — —	ἁμαρτωλή	an iambus and a spondee.
Second ——	— ◡ — —	ἀνδροφόντης	a trochee and a spondee.
Third ——	— — ◡ —	εὐρυσθενής	a spondee and an iambus.
Fourth ——	— — — ◡	λωβητῆρα	———— and a trochee.
Proceleusmaticus	◡ ◡ ◡ ◡	πολέμιος	two pyrrichs.
Dispondeus	— — — —	συνδουλεύσω	two spondees.
Diiambus	◡ — ◡ —	ἐπιστάτης	two iambi.
Ditrochæus	— ◡ — ◡	δυστύχημα	two trochees.

§ 191. OF METRE.

Metre, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies, not only to an entire verse, but to part of a verse, or to any number of verses. *A metre*, in a *specific sense*, means a combination of two feet (sometimes called a syzygy) and sometimes one foot only.

Note. The distinction between rhythm and metre is this:—the former refers to the *time* only, in regard to which, two short syllables are equivalent to one long; the latter refers both to the *time* and the *order* of the syllables. The rhythm of an anapæst and dactyl is the same; the metre different. The term rhythm, however, is also understood in a more comprehensive sense, and is applied to the harmonious construction and enunciation of feet and words in connexion; thus, a line has rhythm when it contains *any number* of metres of *equal time*, without regard to their order. Metre requires *a certain* number of metres, and these arranged in a *certain order*. Thus, in this line,

Panditur interea domus omnipotentis Olympi,

there is both rhythm (as it contains six metres of equal value in respect of time) and metre, as these metres are arranged according to the canon for Hexameter heroic verse, which requires a dactyl in the 5th, and a spondee in the 6th place. Change the order thus,

Omnipotentis Olympi panditur interea domus,

and the rhythm remains as perfect as before, but the metre is destroyed; it *is no longer a Hexameter* heroic line.

§ 192. OF THE DIFFERENT KINDS OF METRE.

1. Metre, in the general sense, is divided into nine species:

1. Iambic.	4. Dactylic.	7. Ionic a majore.
2. Trochaic.	5. Choriambic.	8. Ionic a minore.
3. Anapæstic.	6. Antispastic.	9. Pæonic or Cretic.

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only from which it is named; but others, equal in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called Polyschematistic or anomalous.

Note. The invention or frequent use of any species of metre by a particular poet, or its being used in some particular *civil* or *religious ceremony*, or appropriated to some particular subject or sentiment, has been the occasion of certain kinds of verse receiving other names than those specified above. Thus, we have the *Asclepiadean*, *Glyconian*, *Alcaic*, *Sapphic*, and others; named from the poets, *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the Prosodiacus (from *πρόσοδος*), so called from being used in the approach to the altars on solemn festivals; and the Paræmiacus, a kind of verse much used in the writing of proverbs, (*παροιμίαι.*)

In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

2. A verse or metre is farther characterized by the number of metres (in the specific meaning of the term) which it contains, as follows:

A verse containing	one Metre	is called *Monometer.*
	two Metres	*Dimeter.*
	three Metres	*Trimeter.*
	four Metres	*Tetrameter.*
	five Metres	*Pentameter.*
	six Metres	*Hexameter.*
	seven Metres	*Heptameter.*

3. A verse may be complete, having precisely the number of metres which the canon requires; or it may be deficient in the last metre; or it may be redundant. To express this, a verse is farther characterized as follows: viz.

1. ACATALECTIC, when complete.
2. { CATALECTIC, if wanting one syllable.
   { BRACHYCATALECTIC, if wanting two syllables or one whole foot.
3. HYPERCATALECTIC, when there is one or two syllables at the end more than the verse requires: thus,

χῆ λεών ὀρίκοντας ὥς. Æsch. Lept. Theb.

— ⏑ — ⏑ | — ⏑ —

denominated "TROCHAIC DIMETER CATALECTIC;" the first term referring

to the *species*, the second to the *number* of metres, and the third to the *apothesis* or *ending*.

Note. The two last terms, viz. that designating the number of metres and that which refers to the ending, are sometimes reduced to one; thus, when a verse of a given species consists of two feet and a half, it is called *Penthemimer;* of three and a half, *Hephthemimer*, (five half feet, seven half feet); and when it consists of one metre and a half, it is called *Hemiholius*.

The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows.

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§ 193. I. IAMBIC METRE. Scheme, § 204. I.

An iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an iambus only.

Variation 1. The iambus in the *odd* places may be resolved into a tribrach; the spondee into a dactyl or an anapæst.

Variation 2. The iambus in the *even* places (except the last) may be resolved into a tribrach. An anapæst is substituted for it in the case of a proper name only.

Observe, however, 1st. that a dactyl should be avoided in the *fifth* place; and, 2d. that resolved feet should not concur.

Of this verse there are all varieties of length, *monometers*, *dimeters*, *trimeters* (called also senarian, each line having six feet), and *tetrameters*.

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§ 194. II. TROCHAIC METRE. Scheme, § 204. II.

A trochaic verse admits in the *odd* places a *trochee* only; in the even places, a *trochee* or a *spondee*.

The trochee may in any place be resolved into a *tribrach*, and the spondee into a *dactyl* or *anapæst*.

A dactyl in the odd places occurs only in the case of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters;* sometimes of dimeters, *catalectic* and *acatalectic* intermixed.

In *tetrameters* the *second metre* should always end a word.

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§ 195. III. ANAPÆSTIC METRE. Scheme, § 204. III.

An anapæstic verse, without *any* restriction of places, admits either an *anapæst*, *spondee*, or *dactyl*.

Exc. 1. The dimeter catalectic, called paræmiacus, requires an anapæst in the last place but one; and is incorrect when a *spondee* is found there.

Exc. 2. In some instances the *proper* foot is resolved into the proceleusmatic.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

A system is chiefly composed of dimeters under the following circumstances:

1. When each foot, or at least each metre, (syzygy), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last dimeter catalectic, with an anapæst in the second metre.

In a system this peculiar property is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

A series, therefore, of anapæstic verses, consisting of one or more sentences, is to be constructed as if each sentence was only a single verse.

Note. The monometer acatalectic is called an *anapæstic base.* This is sometimes dispensed with in a system; in the *paræmiacus*, rarely.

To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleusmatic*, consisting of feet isochronal to an anapæst, and, for the most part, ending with it.

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§ 196. IV. DACTYLIC METRE. Scheme, § 204. IV.

A DACTYLIC verse is composed solely of *dactyls* and *spondees.* In this species one foot constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth place* and a spondee in the *sixth.*

Sometimes in a solemn, majestic, or mournful description, a spondee takes the place of the dactyl in the *fifth* foot; from which circumstance such lines are called *spondaic.*

THE ELEGIAC PENTAMETER consists of five feet. The first and second may be either a dactyl or a spondee at pleasure; the third must always be a spondee; the fourth and fifth anapæsts.

Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:

1. *The lengthening* of a short final syllable in certain cases, viz. at the

cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

That irregular sort of dactylics which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

A second sort of dactylics, called by the same author *Logaœdics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

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§ 197. V. CHORIAMBIC METRE. SCHEME, § 204. V.

The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

The iambic syzygy (two iambic feet) is sometimes found at the beginning and, in long verses, in other places; but this happens less frequently.

If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bachius*.

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§ 198. VI. ANTISPASTIC METRE. SCHEME, § 204. VI.

An antispastic verse, in its most usual and correct form, is constructed as follows:

In the *first* place, beside the proper foot, is admitted any foot of four syllables ending like an antispastus in the two last syllables; i. e. either

⏑ — — ⏑, — — — ⏑, ⏑ ⏑ — ⏑, or — ⏑ — ⏑.

In the *intermediate* places only an *antispastus*.

In the *last*, an iambic syzygy, complete or catalectic, or an incomplete antispastus.

There is scarce any limit to the varieties in this species.

The following are the most usual:

1. In short verses, the proper foot frequently vanishes, and the verse consists of one of the above-mentioned feet and an iambic syzygy.

2. All the epitrites, except the second, are occasionally substituted in the several places in the verse, particularly the fourth epitrite in the second.

3. If an antispastus begins the verse, and three syllables remain, whatever those syllables are, the verse is antispastic; because they may be con-

sidered as a portion of some of the admissible feet, or of some of them resolved.

4. In long verses, an iambic syzygy sometimes occurs in the *second* place, and then the third place admits the same varieties as the *first*.

An antispastus, with an additional syllable, is called *Dochmiac*.
An antispastus, followed by an iambic syzygy, is called *Glyconian*.
Two antispasti, with an iambic syzygy, is called *Asclepiadean*.
Antispastic dim. catalectic, is called *Pherecratian*.

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§ 199. VII. IONIC METRE A MAJORE. SCHEME, § 204. VII.

An Ionic verse admits a *trochaic syzygy* promiscuously with its *proper foot*. The verse never ends with the proper foot complete, but either with the trochaic syzygy or the proper foot *incomplete*. The varieties of this metre are numerous, among which observe the following:

Var. 1. The *second pæon* is sometimes found in the *first* place. And

Var. 2. A molossus (— — —) in an *even* intermediate place with a trochaic syzygy following.

Var. 3. The *second pæon* is occasionally joined to a *second* or *third* epitrite, so that the two feet together are equal in time to two Ionic feet. This is called an Ἀνάκλασις; the defect in time of the preceding foot being, in this case, supplied by the redundant time of the subsequent; and the verse so disposed is called Ἀνακλώμενος.

Var. 4. Resolutions of the long syllable into two short ones are allowed in all possible varieties.

If the three remaining pæons, or the second pæon in any place but the first, without an Ἀνάκλασις:—Or,

If an iambic syzygy or third epitrite—a choriambus, or any of the discordant feet of four syllables, be found in the same verse with an Ionic foot, the verse is then termed *Epi-ionic*.

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§ 200. VIII. IONIC METRE A MINORE. SCHEME, § 204. VIII.

An Ionic verse a minore is often entirely composed of its own proper feet. It admits, however, an iambic syzygy promiscuously, and begins sometimes with the *third pæon* followed by one of the epitrites for an Ἀνάκλασις.

A molossus sometimes occurs in the beginning of the verse, and also in the odd places with an iambic *syzygy* preceding.

In the intermediate places a second or third pæon is prefixed to a second *epitrite;* and this construction is called Ανακλασις as before.

Resolutions of the long syllables are allowed in this, as in the other *Ionic metre.*

An Epionic verse *a minore* is constituted by intermixing with the Ionic foot a *double trochee,* second *epitrite,* or pæon without an Ανακλασις.

PROSODIAC VERSE.

When a choriambus precedes or follows an Ionic foot of *either kind,* the name Epionic is suppressed, and the verse called Prosodiacus. And, in general,

This name is applied to a verse consisting of an alternate mixture of choriambic and Ionic feet, or of their respective representatives.

N. B. The two species of Ionic are not to be intermixed in the same verse.

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§ 201. IX. PÆONIC METRE. Scheme, § 204. IX.

A pæonic verse requires all the admissible feet to have the same rhythm with its proper foot; *i. e.* to consist of *five times,* or be equal to five short syllables.

The first and fourth pæon are mostly used, but not in the same verse.

The construction of this verse is most perfect when each metre ends with the several words of the verse as was before remarked of the *anapæstic metre.*

To this head may be referred those verses which are called by some authors Bachiac and Cretic verses.

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§ 202. OF THE CÆSURAL PAUSE.

Besides the division of the verse into metres and feet, there is another division, into two parts only, owing to the natural intermission of the voice in reading it, and relevant to the rhythmical effect. This is called the PAUSE, which necessarily ends with a word; and its distance from the beginning is generally, though not invariably, determined by the length of the verse.

Heroic verses and trimeter iambics are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot.* This is the *penthemimeral* cæsura. When it falls upon the first syllable of the fourth, it is called the *hephthemimeral.* In iambic and trochaic tetrameters its place is *at the end of the second metre.* These rules are more observed by the Roman than by the Greek poets. In anapæstic verse and pæonic, no place *is assigned to the pause;* because, since the metres (if rightly constructed)

end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the Ionic *a minore*.

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§ 203. COMPOUND METRES.

Besides the preceding nine species of metre, the compositions and modifications of these are very numerous. Of these observe the following:

1. A long syllable is sometimes inserted between the parts of a verse consisting of similar metres.

2. In some species the portions of an admissible foot of four syllables are separated by the intermediate metres.

3. It happens not unfrequently that two species, totally *dissimilar*, are united in the same verse; which is then denominated ASYNARTETES;

1. Dactyl Tetram. + Troch. Hemihol.
2. Iambic Penth. + Troch. Hemihol.
3. Dactyl. Dim. + Troch. Monom. or Logaædic.
4. Iambic syzygy + Troch. Syzygy, and vice versa.

This last is called PERIODICUS.

4. When a verse is so irregular as to contain in it some glaring violation of the preceding rules, it is called POLYSCHEMATISTIC or *anomalous*; thus,

To this title may be referred,

1. A verse otherwise iambic, having a spondee in the second or fourth place.
2. An iambus in a trochaic verse, &c., &c.

These rules are exemplified in the following tables.

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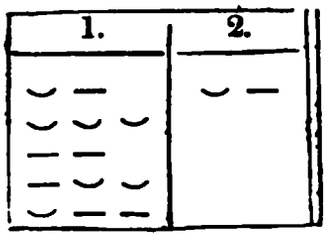
§ 204. METRICAL TABLES.

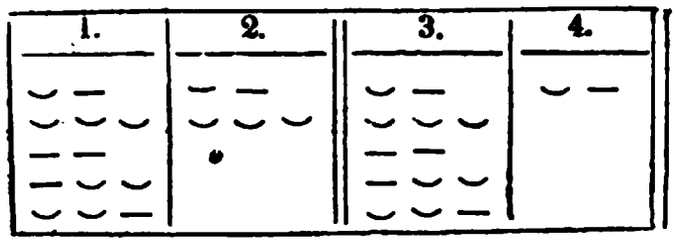
The following table exhibits a scheme of the different feet allowed in each kind of Metre; and the place which they occupy. If a line has the exact number of feet in the scheme, it is called *Acatalectic*, (A. C.), if it want a syllable, it is *Catalectic*; (C.); if it want two syllables or a foot, it is *Brathycatalectic*; (B. C.); if it have one or two syllables more than the scheme, it is *Hypercatalectic*; (H. C.); § 192. 3. In *Iambic*, *Trochaic*, and *Anapæstic* verse, each metre consists of two feet and is followed in the table by a double line. In all the other kinds of verse, each foot is a metre. P. N. is an abbreviation for Proper Name.

I. IAMBIC METRE. § 193.

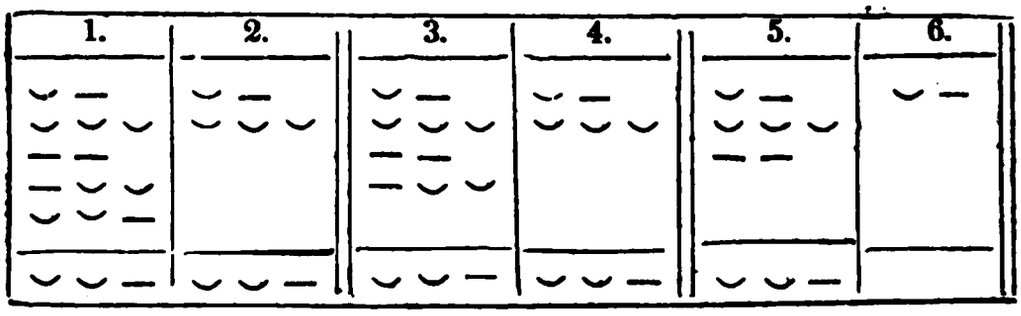
Monometer Base.



Dimeter Acatalectic.



Trimeter Acatalectic.



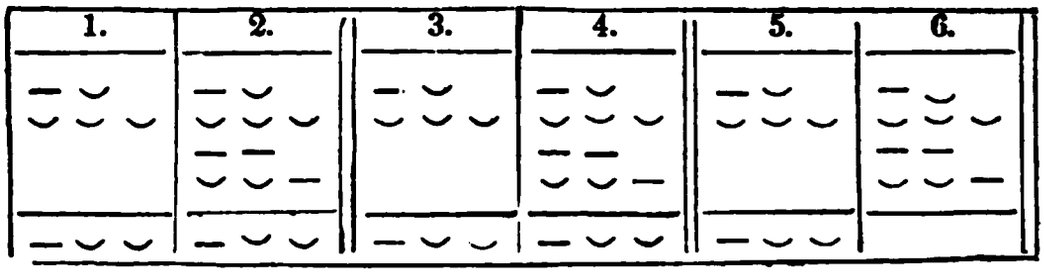
P. N.

II. TROCHAIC METRE. § 194.

Explanation of the Scheme.

In this verse each metre is alike. If from the trimeter scheme exhibited below, the first and second metre be taken away, the remainder is a scheme of the MONOMETER, which is always hypercatalectic or acatalectic. If the first is taken away, the remainder will be a scheme of the *dimeter;* and if a metre be *prefixed*, it will be a scheme of the *tetrameter*, which is always catalectic.

Trimeter Acatalectic.

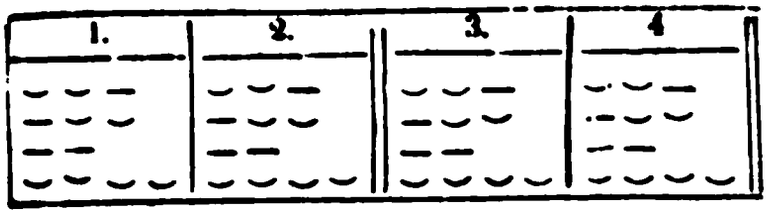


III. ANAPÆSTIC METRE. § 195.

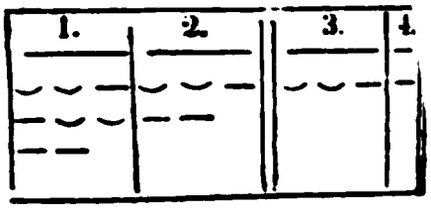
Explanation of the Scheme.

This scheme is dimeter. The removal of the *first* metre leaves it MONOMETER (which is called an anapæstic base); by prefixing *one* metre, it becomes TRIMETER; and by prefixing *two* it becomes TETRAMETER, which is *always catalectic*. A catalectic dimeter is also called Paræmiac.

Dimeter Acatalectic.

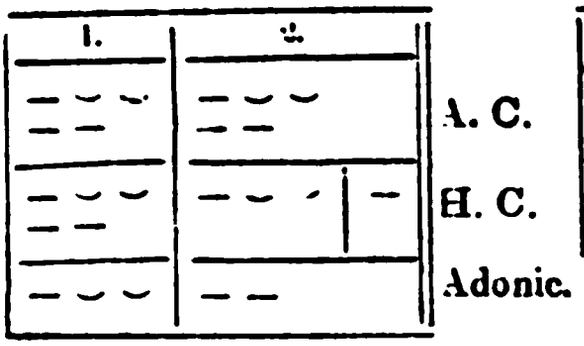


Paræmiac or Dim. Cat.

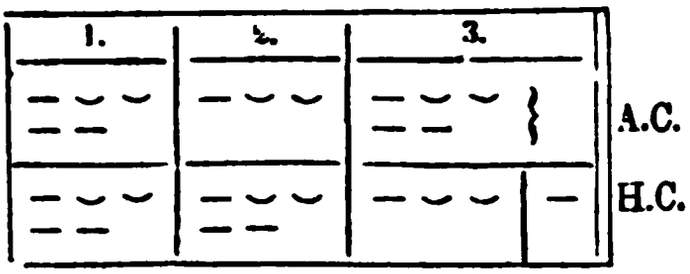


IV. DACTYLIC METRE. § 196.

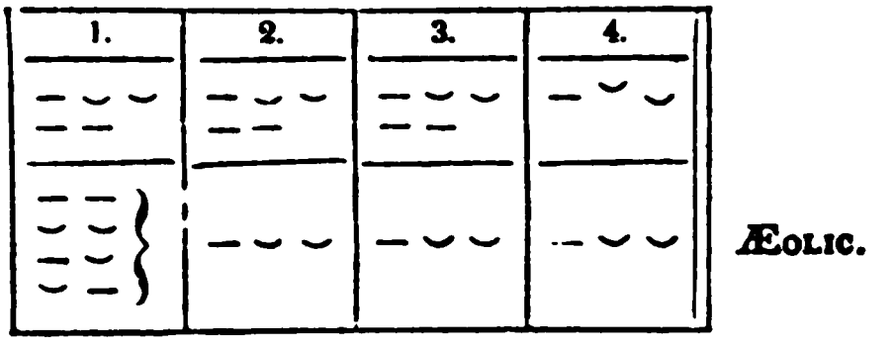
Dimeter.



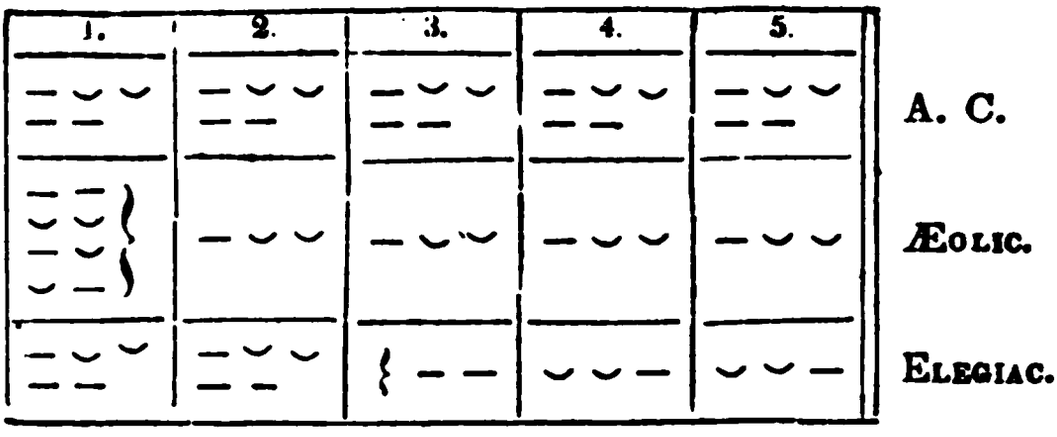
Trimeter.



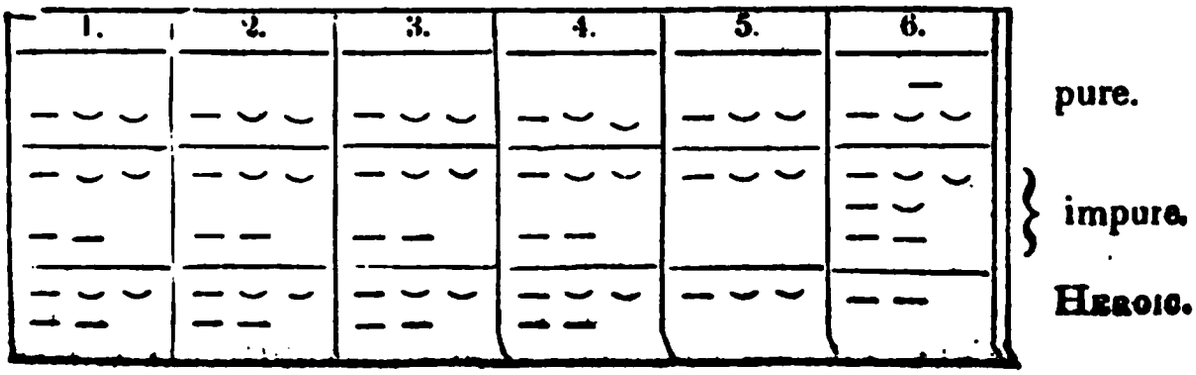
Tetrameter.



Pentameter.



Hexameter.



Logaædics.

⏑ – ⏑ –	⏑ – ⏑ – ⏑			called also CHORIAMBIC Dim. Cat.
⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ – ⏑		ALCAIC, (the most common.)
⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ – ⏑	Logaædics only.
⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ –	⏑ – ⏑ –	Logaædics only.

V. CHORIAMBIC METRE. § 197.

Trimeter.

M.	I.	II.	III.	
–	⏑ ⏑ –	– ⏑ ⏑ –	⏑ – –	Cat.
⏑	⏑ ⏑ –	– ⏑ ⏑ –	– ⏑ ⏑ –	pure A. C. seldom occurs.
⏑	⏑ ⏑ –	⏑ – ⏑ –	– ⏑ ⏑	impure do. in which also other feet are intermixed, as the Pæons and Epitrites.
⏑	– ⏑ ⏑ –	– ⏑ ⏑ –	⏑ – ⏑ –	impure do. in which also other feet are intermixed, as the Pæons and Epitrites.
⏑	– – ⏑	⏑ – – ⏑	– ⏑ – ⏑	impure do. in which also other feet are intermixed, as the Pæons and Epitrites.

MONOMETER is the same as Dact. Dim. DIMETER removes the *first* Metre. TETRAMETER prefixes a Metre, and is always Catalectic.

VI. ANTISPASTIC METRE. § 198.

An Antispastic metre

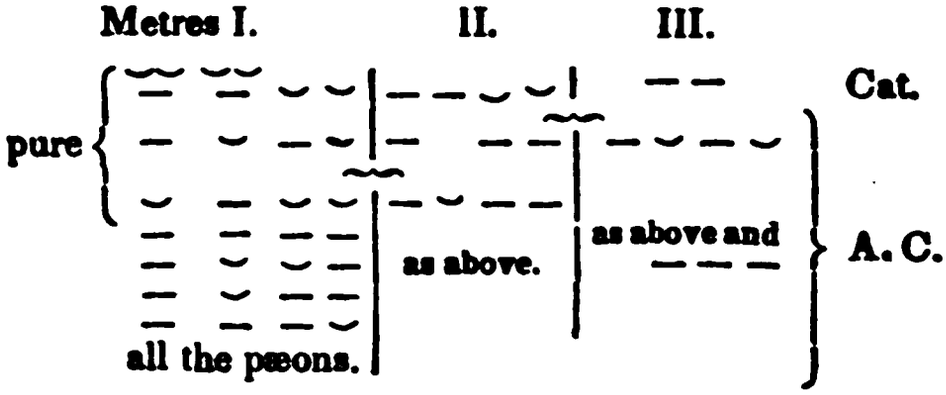
	Iambus.	Trochee.	
pure	⏑ –	– ⏑	In the varieties of this verse any of the simple feet under the Iambus may precede any of those under the Trochee. DIMETERS, TRIMETERS, and TETRAMETERS, are formed as directed § 198, and are Cat. A. C. and H. C.
pure	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
pure	– –	– –	
pure	⏑ ⏑ –	⏑ ⏑ –	
pure	– ⏑ ⏑		
	⏑ –	⏑ –	The Dochmiac *dimeter* and *trimeter* is formed by repeating the Doch. mon. The Doch. also sometimes precedes, and sometimes follows, the Antispastus.
	– ⏑	– ⏑	
	⏑ –	– ⏑ ⏑	

Antispastic Varieties.

Metres	I.	II.	
⏑ – / – – / – ⏑	– ⏑	⏑ – –	Cat. is called Pherecratic.
⏑ – / – – / – ⏑	– ⏑	⏑ – ⏑ –	A. C. is called Glyconic.
⏑ – / – – / – ⏑	– ⏑	⏑ – ⏑ –	H. C. is called Sapphic.
Any form of an Antispastic metre.		– ⏑ ⏑ –	A. C. is called Glyconic Polyschematistic.

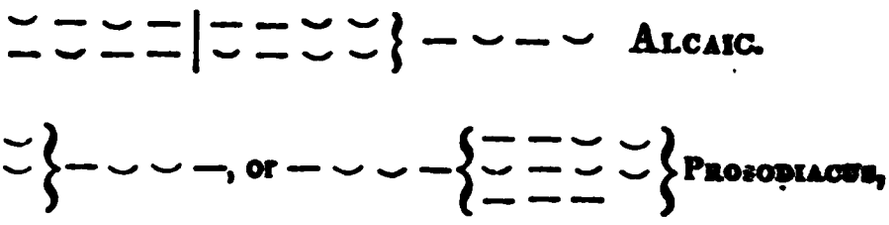
VII. IONIC METRE, A MAJORE, § 199

Trimeter.



DIMETER may be formed by joining I. and III.

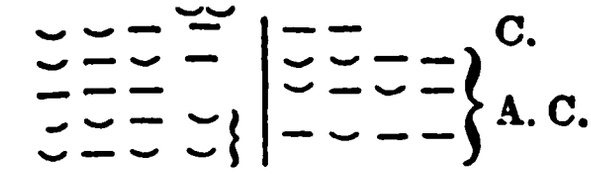
VARIETIES OF THE IONIC A MAJORE.



Ionic a majore tetram. B. C. is called SOTADIC.

VIII. IONIC METRE, A MINORE, § 200

Dimeter.



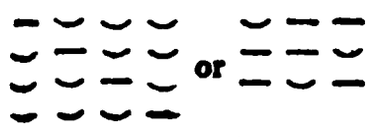
Tetrameter.

is formed by joining a Dim. Cat. to a Dim. A. C. A Molossus (— — —) in the odd places must always be preceded by an iambic syzygy.

The Ionic a minore, preceded or followed by a choriambus, is another form of PROSODIACUS. For the Epi-Ionic, see § 199.

IX. PÆONIC OR CRETIC METRE, § 201.

A Pæonic metre.



DIMETER, TRIMETER, & TETRAMETER,

are formed by a repetition of the metre; a resolution of — into ⏑ ⏑ is common.

§ 205. SCANNING.

To those who are accustomed to the scanning of the Latin poets, the ordinary hexameter and regular systems of the Greek poets will present no difficulty. After a little exercise in these, the best praxis is furnished by the Choruses in the Dramatic writers, and the odes of Pindar; as almost every line furnishes a different kind of verse, and the student is compelled to make himself thoroughly acquainted both with the rules of quantity and of metre in order to discover it.

In scanning, for example, the Proodus in the Medea of Euripides, beginning at the 131st line, after ascertaining the quantity of each syllable, and comparing the whole line with the preceding tables, they will be as follows:

131	Anapæstic	Dim.	Ac.
132	Dactylic	Trim.	do.
133	Anapæstic	Dim.	do.
134	Dactylic	Trim.	H. C.
135	Pæonic	Dim.	Ac.
136	Antispastic	Dim.	Ac.
137	Dactylic	Dim.	Ac. pure.
138	Antispastic	Dim.	Ac.

Proceeding in the same way with the second Olympic ode of Pindar, it will be as follows:

1. Periodicus, or circulating dimeter.
2. Ionic Dimeter Catalectic.
3. Pæonic Dimeter Hypercatalectic.
4. Choriambic Dimeter Catalectic.
5. Iambic Dimeter Brachycatalectic.
6. Dochmiac—and so on of the others.

Note. In the choruses of the dramatic writers, and the odes of Pindar, each line of the *antistrophe* is the same kind of verse, and often, though not always, the same order of syllables with the corresponding line of the preceding *strophe.*

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§ 206. ACCENTS.

In the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked in the Greek language. The elevation of voice does not lengthen the time of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. These can be of no use to us *now*, as far as regards the pronunciation of the

language, however useful in this respect they may have been to those by whom it was spoken. Still, however, the study of these is useful in two respects; they serve to distinguish between words which are spelled alike but have different significations. This difference was doubtless marked in the language as originally spoken by a different *intonation*, which, by the different marks called accents, it was intended to convey to the eye. Thus, in English, the words des'ert, and desert', though spelled with the same letters, differ both in sound and meaning; and this is marked by the accent. So in Greek, ὅμως and ὁμῶς, spelled with the same letters, differ in meaning; and the difference of the accent would doubtless lead the Greek to express this by a difference of *tone* which is now lost. Scapula has given a list of more than four hundred words which are thus distinguished. The accents also indicate, in many cases, the quantity of one or more syllables of a word.

The accents in form are three: the acute (´), grave (`), and circumflex (~). Strictly speaking, however, there is in reality but *one* accent, the *acute*, which is placed over a vowel to mark the emphatic syllable. When the accent is marked on a diphthong, it is placed over the subjunctive vowel; as, βασιλεύς.

The accent is placed over one of the *last three* syllables only, and words are denominated accordingly

Oxytons, when accented on the final syllable; as, θεός.
Paroxytons, when accented on the penult; as, ἀνθρώπου.
Properoxytons, when accented on the antepenult; as, ἄνθρωπος.

The two last kinds are called *barytons*, because the final syllable is not accented; for every syllable that is not accented, is called *grave* (βαρὺς); but the grave accent is never marked, as such, upon a syllable.

In the structure of a sentence, when any oxyton is followed by another word in *continued* discourse, the grave is used instead of the acute; as, θεὸς ἡμῶν: but the word is still considered an *oxyton*.

When two syllables, the first of which is accented, are contracted into one, the circumflex is used to denote that an acute or accented syllable, and a grave or unaccented, are united; as, φιλέω, as if, φιλέὼ. φιλῶ; φιλέοιμι, φιλοῖμι. Hence, if there be no accent on the first of the syllables to be contracted, there will be no circumflex on the contraction; thus, φιλεοίμην, φιλοίμην.

It is evident, also, that as the accent must be upon one of the *last three* syllables, the circumflex must be upon one of the *last two;* and words are denominated accordingly.

Perispomenons, when the last syllable is circumflexed; as, φιλῶ for φιλέω.

Properispomenons, when the penult is circumflexed; as, φιλοῦμεν for φιλέομεν.

N. B. Of many words, both the uncontracted and contracted forms are in use; but of others, the contracted form only remains, and we must conjecture from analogy what the uncontracted was; as, ἔαρχον, ἦρχον; ἔον, οὖν. This reasoning from analogy, however, proceeds on the assumption that all syllables having the circumflex were originally two, now united by contraction. Whether this was so or not, cannot be satisfactorily ascertained; nor, if it could, would the knowledge be of much value, as the rules for the accentuation of words would still continue the same.

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§ 207. PLACE OF THE ACCENT IN THE NOMINATIVE, &c.

No rule can be given for ascertaining the proper place of the accent in the nominative of nouns and adjectives; this is best learned from practice and the use of a good Lexicon. The following observations, however, may be of use:

1. The articles, pronouns, and prepositions, have the place of the accent marked in their inflexion in the grammar.

2. In verbs, it is thrown as far back as possible, except εἰμί and φημί.

3. The following have the acute accent on the last syllable, and are therefore *oxytons:* viz.

1. All monosyllables which are not contracted; as, χείρ, ὅς. When they have suffered contraction, they take the circumflex; as, γῆ, (γέα), φῶς, (φάος). So also αἶ, νῦν, οὖν, ὗς, δρῦς, μῦς, ναῦς, οὖς, παῖς, πῦρ, most or all of which are contractions.

2. All nouns in -ευς; as, βασιλεύς.

3. All verbals in -τηρ; as, χαρακτήρ.

4. Verbals in -της; as, μαθητής; but those from verbs in -μι, on the penult; as, θέτης.

5. Verbals in -μη and -μος, (from the perfect passive); as, γραμμή, σπασμός.

6. Verbals in -τος, from the 3d singular perfect passive; as, τοιητός; except some compounds; as, ἀποδεικτός.

7. Verbals in -η and -α from the perfect middle; as, στολή, διαφορά.

8. Diminutives, patronymics, and other derivative nouns in -ις: as, κεραμίς, βασιλίς.

9. Compounds of ποιέω, ἄγω, φέρω, οὖρος, ἔργον; as, παιδαγωγός, διαφορά, πυλουρός, ὀμβριμοεργός, (but παρά and περί throw back the accent; as, περίεργος.)

10. Adjectives in -ης not contracted; as, ἀληθής.

11. Compound adjectives in-ης; as, εὐφυής; except compounds of ἦθος and ἀρκέω; as, κακοήθης, ποδάρκης.

12. Adjectives in -υς, -εια, -υ; as, ἡδύς, ἡδεῖα, ἡδύ.

13. Adjectives in -ρος; as, αἰσχρός.

14. Adjectives in -ικος, from verbals in -τος; as, ποιητικός from ποιητός.

15. The adverbial terminations -ι and -δόν; as, ἀθρεί, ὁμοθυμαδόν.

Accent on the Penult.

4. The following have the accent on the penult:

1. Diminutives in -ισκος, -ιλος, -ιων; as, νεανίσκος, παιδίσκη, ναυτίλος, μωρίων.

2. Nouns in -ειον, denoting a place; as, Λυκεῖον.

3. Nouns in -υνη; as, δικαιοσύνη.

4. Nouns in -ια, if derived from Adjectives in -ος; as, φιλία. If derived from substantives, the accent varies; as, στρατιά from στρατός.

5. Nouns in -εια derived from verbs in -ευω; as, βασιλεία from βασιλεύω.

6. Almost all nouns denoting national relation; as, Ῥωμαῖος.

7. Verbals in -τωρ; as, ῥήτωρ, κτήτωρ.

8. Adjectives in εις -εισσα -εν; as, χαρίεις

9. Adjectives in -ωδης; as, λιθώδης.

10. Verbal adjectives in -εος; as, γραπτέος.

11. Comparatives in -ιων; as, βελτίων.

12. Adverbs of quantity in -ακις; as, τρισάκις, πολλάκις.

13. Adverbs in -δην; as, συλλήβδην.

Composition.

5. *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, *αὐτόφι, οὐρανόθεν.* In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of particles, *α, εὐ, δυς, δι, ὁμο, ἀρτι, ἀντι, περι, παρά, ὑπό,* &c,; as, *ἄπιστος* from *πιστός, δίψυχος* from *ψυχή.*

2. Words compounded of two adjectives; as, *φιλόσοφος*; of two substantives; as, *ναύκληρος*; of adjectives and substantives; as, *φιλόστοργος.*

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§ 208. GENERAL RULES.

I.

If the final syllable is long, the penult has the acute accent; thus, *ἀνθρώπου, δούσᾱ,* (dual,) *ὄφεως, Πηλεϊάδεω, τύπτω, τυπτέσθω.*

Obs. The Attic terminations *-εων* and *-εως*, in the 2d and 3d declensions, and the Ionic *-εω* in the *first*, are considered as forming one syllable; as, *ἀνώγεῶν, πόλεῶς.*

II.

If the final syllable be short, then

1. *In dissyllables* the penult, if short, has the acute accent; as, *τύπτε*; if long, with the final syllable short, the circumflex; as, *χεῖρα, δοῦσα,* (sing.)

2 *In polysyllables* the antepenult has the acute; thus, *ἄνθρωπος, ἄνθρωποι, τύπτομεν, τύπτομαι.*

Obs. 1. The diphthongs *οι* and *αι* final, and syllables long by position only, are considered short in accentuation; thus, *αὖλᾱξ, αὐλἄκος.*

Obs. 2. These rules apply to the *inflexions* of nouns, and to all the parts of verbs except as in the following.

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§ 209. SPECIAL RULES.

I. IN THE DECLENSION OF NOUNS.

1. *The first declension* has the circumflex on the ultimate of the *genitive plural*; thus, *μουσῶν*, from *μοῦσα.*

Exc. The feminine of baryton adjectives in *-ος* follows the first general rule; *ἄγιων* from *ἅγιος*, (not *ἁγιῶν*;) *ξένων*, from *ξένος*; also, *χρήσιων*, *χλούνων*, *ἐτησίων*.

2. Oxytons of the *first* and *second declensions*, circumflect the last syllable in the genitive and dative; thus, *τιμή*, *τιμῆς*, *τιμῇ*, *τιμήν*, *τιμῶν*; *καλός*, *καλοῦ*; *καλοί*, *καλοῖς*.

3. In the *third declension* the acute accent on the last syllable of the nominative is transferred to the penult in the oblique cases; thus, *σωτήρ*, *σωτῆρος*, *σωτήρων*, (R. I.;) *πατήρ*, *πατέρος*; *τριάς*, *τριάδος*.

Exc. 1. The final syllable of vocatives in *-ου* and *-οι* change the acute into the circumflex; as, *βασιλεύς*, *βασιλεῦ*; *κλωθώ*, *κλωθοῖ*.

Exc. 2. *Μήτηρ* and *θυγάτηρ*, though barytons, accent the penult; as, *μητέρος*.

Exc. 3. *Genitives* and *datives* of two syllables, have the circumflex on the final syllable long, and the acute on the final syllable short; as, *μηνός*. *μηνί*, *μηνοῖν*, *μηνῶν*, *μησί*, *δυῶν*, *δυοῖ*. But *τίς* and participles follow the general rule; as, *τίνων*, *θέντος*, *οὖσι*; also, *δάδων*, *δμώων*, *θώων*, *κράτων*, *παίδων*, *Τρώων*, *ὄντων*, *φώτων*, (*of lights*,) *πάντων*, *πᾶσι*.

Also syncopated nouns and *γυνή*, except the dat. pl.; as, *πατρός*, *πατρῶν*, *πατρώσι*; *γυναικός*.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus, *ἀνήρ*, *ἀνέρος*, *ἄνερ*; *εὐδαίμων*, *εὐδαίμονος*, *εὔδαιμον*. Except when the penult is long not by position; as, *Μαχάον*, *Σαρπήδον*.

II. IN VERBS.

1. Monosyllables, being long, are circumflexed; as, *ὦ*, *εἶς*, *φῆς*, *βῆ* for *ἔβη*.

2. A long syllable after the characteristic is circumflexed,

1st. *In the active and middle voices*, in the first future of liquid verbs; and in the second future of all verbs.

2d. *In the passive voice*, in the subjunctive of the aorists, and in the subjunctive of the present of verbs in *μι*; thus, *σπερῶ*, *σπερεῖς*, *σπερεῖν*, *σπερῶν*, *σπεροῦμαι*—*τυπῶ*, *τυποῦμεν*, *τυποῖμι*, *τυποῦμαι*—*τυφθῶ*—*τυπῆς*—*τιθῶ*—*τιθῶμαι*.

Exc. Except when the last syllable ends in *-ην*; as, *τυπτοίτην*, (see 1st gen. rule).

3. The third person of the optative in *-οι* and *-αι* has the acute accent on the penult; as, *τετύφοι, ἀρέσαι.*

Except in the futures mentioned rule 2d.

4. *The imperatives ἐλθέ, εἰπέ, εὑρέ, ἰδέ, λαβέ,* have the acute accent on the final syllable.

But the imperative circumflects the last syllable in the 2d pers. sing. in the 2d aorist middle; thus, *τυποῦ.* Except *γένου, τρόπου, ἐνέγκου.*

5. The *infinitive* of the second aorist active circumflects the final syllable; thus, *τυπεῖν*, viz. as if contracted from *τυπέμεναι, τυπέμεν, τυπέεν, τυπεῖν.*

The *infinitive* of the first aorist active—of the second aorist middle—of both aorists passive—of all the perfects—and of the active voice of verbs in *-μι*, have the accent on the penult; viz. the circumflex on the *long* penult, and the acute on the *short;* thus, *χρῖναι, ἐλάσαι, ἀκοῦσαι—τυπέσθαι—τυφθῆναι, τυπῆναι—τετυφέναι, τετυπέναι, τετύφθαι, πεφιλῆσθαι—ἱστάναι.*

6. *The participles* of the second aorist active, of the present active of verbs in *-μι*, and all ending in *-ως* or *-εις*, have the acute accent on the final syllable; thus, *τυπών, ἱστάς, διδούς, τετυφώς, τυφθείς.*

The participles of the perfect passive have the acute accent on the penult; as, *τετυμμένος.*

Except when abbreviated; as, *δέγμενος* for *δεδεγμένος.*

7. *Εἰμὶ I am*, and *φημὶ, I say*, have the acute accent on the final syllable of the indicative, (except the 2d sing.); thus, *ἐστὶ, φασὶ.*

Obs. When *ἐστὶ* is emphatical, or forms the copula between the subject and its predicate, it throws back the accent; thus, *ἄνθρωπος ἔστι ζῶον, man is an animal*; *ἔστι ἄνθρωπος τί δ' ἔστι.* This is commonly though improperly, classed under enclitics.

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§ 210. IN CONSTRUCTION.

1. Words accented on the last syllable, when that is lost by apostrophe, throw the accent back; as, *δεινὰ—δεῖν' ἔπη.*

Exc. 1. *ἀλλὰ* and the prepositions are excepted, which lose their accent.

Exc. 2. Prepositions placed after their cases (*ἀνὰ* and *διὰ excepted) throw* back the accent; thus, *περὶ—ψυχῆς πέρι.*

§ 211. PROCLITICS OR ATONICS.

The following ten words, when written by themselves or before another word, have no accent, but seem to rest upon and form, as it were, part of the word following; viz. the articles, ὁ, ἡ, οἱ, αἱ; the prepositions ἐν, εἰς, (ἐς), ἐκ, ἐξ; the conjunctions εἰ, ὡς; and the negative adverb οὐ, (οὐκ, οὐχ.)

But these words have the accent when it is thrown back on them from an enclitic following; as, εἴγε; in the end of a sentence; as, πῶς γὰρ οὔ, *why not?* after the word on which they rest: as, θεὸς ὥς, *like a god;* κακῶν ἔξ, *in consequence of evils.* Also the article, used as a personal pronoun, often has the accent; as, ὃ γὰρ ἦλθε.

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§ 212. ENCLITICS.

Enclitics (from ἐγκλίνω) are so denominated, because, like the Latin *que*, they *lean* or *rest* their accent upon the preceding word as forming a part of it, and have no emphasis on themselves. They are

1. Μοῦ, μεῦ, μοὶ, μέ,—σοῦ, σεῦ, σοὶ, σέ,—οὗ, οἷ, ἕ,—μίν, νίν, σφίν,—σφωέ, σφέ, σφέας, σφίσι, σφίων, and the indefinite τις, in all cases and dialects.
2. Εἰμὶ and φημὶ in the indicative present, except in the 2d person sing.
3. Πῆ, ποῦ, πῶ, πῶς, ποθὲν, ποτὲ, not interrogative.
4. Γέ, τὲ, κέ, κὲν, νὺν, πὲρ, ῥά, τοί.

RULES.

I. Enclitics throw back their accent on the last syllable of the preceding word when its antepenult has the acute accent, or its penult, the circumflex; as, ἄνθρωπός ἐστι—ἦλθέ μοι, σωμά μου, οὔ τι.

Note. In this case the acute accent is always used, though the enclitic may have a circumflex.

Note 2. When the preceding word ends in a double consonant, and will not easily coalesce with the enclitic following, the accent remains unchanged; as, ὁμῆλιξ μοῦ.

II. If the preceding word has *any accent* on the final syllable or the *acute accent* on the penult, the monosyllable enclitic loses its accent; as, ἀγαπᾷς με ἀνήρ τις; τύπτω σε. But the dissyllable retains it; as, λόγος τινός, καλός ἐστὶ, Ἑρμῆς ἐστὶ, not ἐστι.

So also when the preceding word has suffered an apostrophe; as, πολλοί δ' εἰσίν.

Obs. The principle of these rules is, that no two successive syllables in the same word can be accented; and that a circumflexed syllable is equivalent to one acuted, followed by another unaccented.

III. If several enclitics follow each other, the *last* only is without the accent, the accent of each being thrown back on the word which precedes it; as, εἰ—εἴ τίς τίνα φησί μοι.

IV. The enclitic pronouns retain their accent after prepositions, and after ἕνεκα and ἤ; as, διὰ σέ.

V. All the enclitics retain their accent when they are *emphatic*, and when they begin a clause.

V. Ἐστί accents its first syllable when it *begins a sentence* or is *emphatical, or follows* ἀλλ', εἰ, οὐκ, ὡς or τουτ'; as, οὐκ ἔστι.

APPENDIX.

MOOR'S RULES FOR FORMING THE TENSES.

As some may prefer the more common method of forming one tense of the verb from another, to that contained in the body of the work, the Rules laid down in Moor's Grammar are here subjoined. For conciseness and simplicity they are far superior to any other yet devised. The rules for the Characteristic and Augment being the same in all modes of formation will be found §§ 82, 87, and 88.

§ 213. THE FIRST FUTURE.

RULE I. In verbs not liquid, the first future is formed from the present by inserting σ before ω; as,

τίω, τίσω; λείπω (λείπσω), λείψω; λέγω (λέγσω), λέξω.

So βλέπω, βρέχω, γράφω, τρίβω, δείδω, λάπτω.

For varieties under this rule, see § 101, *Obs.* 2. 1st., 2d, 3d., 4th.

RULE II. Liquid verbs do not insert σ, they only shorten the penult, if long, by rejecting the latter of two vowels or consonants; as,

μένω, μενῶ; φαίνω, φανῶ; στέλλω, στελῶ.

So σπείρω, τέμνω, βάλλω, κάμνω, μιαίνω.

For varieties under this rule see § 101. *Obs.* 2. 5th, 6th, 7th.

Note. The first future of liquid verbs is declined like the 2d future.

SPECIAL RULES FOR MUTES.

1. τ, δ, θ, are rejected before -σω; as,

τύπτω (τύπσω), τύψω; ἅδω, ἄσω; πλήθω, πλήσω, &c.

2. -σσω and -ζω have for the most part -ξω; as,

πράσσω, πράξω; κράζω, κράξω, &c.

3. Eight in -ζω have either -σω or -ξω; viz. ἁρπάζω, ἁτίζω, διστάζω, νυστάζω, ἐμπάζω, μερμερίζω, βάζω, and σαλπίζω.

4. Verbs which have rejected the aspirate from the initial letter of the present (§ 6. 4.) resume it in the future; as, τύφω, (for θύφω) θύψω; τρέχω, (for θρέχω) θρέξω; ἔχω, (for ἘΧω) ἕξω, &c.

SPECIAL RULES FOR PURE VERBS.

1. -άω, -έω, and -όω change the short vowel into its own long before -σω; as,

τιμάω, τιμήσω; φιλέω, φιλήσω; δηλόω, δηλώσω, &c.

Exceptions of Verbs in -άω.

1. -άω, after ε or ι retain α; as, ἐάω, ἐάσω; κοπιάω, κοπιάσω.

2. -λάω and -ράω after a vowel retain α; as, γελάω, γελάσω; ὁράω, ὁράσω, &c.

3. Dissyllables in -άω which do not pass into -ημι, retain α; as, κλάω, κλάσω; σπάω, σπάσω, &c.

Exceptions of Verbs in -έω.

1. Ten in -έω retain ε; as, ἀκέω, ἀκέσω, &c. See § 96. *Exc.* 2.

2. Sixteen in -έω have -έσω or -ήσω; as, κορέω, κορέσω, or κορήσω, &c. See § 96. *Exc.* 2.

3. Six in -έω have -εύσω; as, πνέω, πνεύσω, &c. See § 96. *Exc.* 2.

Exceptions of Verbs in -όω.

1. In primitive verbs, -όω retains ο; as, ἀρόω, ἀρόσω.

Likewise those which form others in -νύω and -σκω. But those which pass into -ωμι have ώσω; as, γνόω, *I know*; (γνῶμι,) 1 f. γνώσω.

Καίω and κλαίω have καύσω and κλαύσω.

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§ 214. THE PERFECT ACTIVE.

RULE. The perfect active is formed from the first future by prefixing the augment, and changing -ω or -σω into -κα, -ξω into -χα, -ψω into φα; as,

ψάλλω,	1 F.	ψαλῶ,	Perf.	ἔψαλκα.
τιμάω,	,,	τιμήσω,	,,	τετίμηκα.
λέγω,	,,	λέξω,	,,	λέλεχα.
τύπτω,	,,	τύψω,	,,	τέτυφα.

So φαίνω, φιλέω, πράσσω, γράφω, φρίσσω, § 6. 4.

SPECIAL RULES FOR THE PENULT.

1. Dissyllables in -λω, -νω, -ρω, change ε into α before -κα of the perfect; thus,

στέλλω,	1 f. στελῶ,	perf. ἔσταλκα.
σπείρω,	" σπερῶ,	„ ἔσπαρκα.

2. Dissyllables in -είνω, -ίνω, -ύνω reject ν before -κω; as,

τείνω,	1 F. τενῶ,	Perf. τέτακα.
κρίνω,	„ κρινῶ,	„ κέκρικα.
θύνω,	„ θυνῶ,	„ τέθυκα,

Exc. But ν remains in κτείνω and πλύνω.

3. -μω of the future inserts η before -κα, likewise βάλλω, μένω; as,

νέμω,	1 F. νεμῶ,	Perf. νενέμηκα.
βάλλω,	„ βαλῶ,	„ βεβάληκα.

For Observations on this tense, see § 101. 5. 6. 7.

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§ 215. FIRST FUTURE PASSIVE.

RULE. The first future passive is formed from the perfect active by rejecting the augment and changing -α or -κα into -θήσομαι; as,

τύπτω,	τύψω,	τέτυφα,	τυφθήσομαι.
λέγω,	λέξω,	λέλεχα,	λεχθήσομαι.
φιλέω,	φιλήσω,	πεφίληκα,	φιληθήσομαι.
φαίνω,	φανῶ,	πέφαγκα,	φανθήσομαι.

SPECIAL RULES.

Many verbs which have -κα in the perfect, insert σ before -θήσομαι; viz.

1. Pure verbs which have ε or a doubtful vowel or a diphthong before -κα; as, ἁλέω, p. ἧλεκα, 1 f. p. ἁλεσθήσομαι.

For exceptions to this rule see § 96. Rule 2. *Exc.*

2. -όω forming verbs in -μι inserts σ before -θήσομαι; as, γνόω (γνῶμι) ἔγνωκα, γνωσθήσομαι.

3. Verbs which reject a τ-mute before -σω, insert σ before θήσομαι; as, ἀνύτω, ἀνύσω, ἤνυκα, ἀνυσθήσομαι.

4. Fifteen verbs sometimes insert σ before θήσομαι, and sometimes not; as, ἀρόω, ἀρυθήσομαι, or ἀρυσθήσομαι. See § 96 R. 2. *Exc.* 7.

5. Seven verbs shorten the long vowel or diphthong before -θήσομαι; viz. αἱρέω, εὑρέω, σχέω, πεύθω, σείω, τεύχω, χέω; as, αἱρέω, αἱρήσω, ἥρηκα, αἱρεθήσομαι.

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§ 216. THE PERFECT PASSIVE.

RULE. The perfect passive is formed from its own future by resuming the augment, and rejecting -θησο before -μαι; thus,

φιλεω, 1 f. p. φιληθήσομαι, perf. p. πεφίλημαι.

So στέλλω, τιμάω, τίω, σπείρω, πατέω, νέυω.

SPECIAL RULES.

1. χ before μ is changed into γ, φ or ν into μ; as,

λέγω,	λεχθήσομαι,	λελεγμαι.
τύπτω,	τυφθήσομαι,	τέτυμμαι. § 6. 9.
φαίνω,	φανθήσομαι,	πέφαμμαι. § 6. 15.

For Observations on this tense see § 101. 10, 11. 12.

2. Three change ε into α before -μαι; viz. τρέπω, τρέφω, and στρέφω; as, τρέπω, p. pass. τέτραμμαι.

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§ 217. THE SECOND FUTURE.

RULE. The second future is formed from the present by shortening the penult, and circumflecting -ῶ; as,

στέφω, 2 f. στεφῶ; ἀμύνω, 2 f. ἀμῦνῶ.

RULES FOR SHORTENING THE PENULT.

1. Long vowels are changed into α; as,

σήπω, 2 f. σαπῶ; τρώγω, 2 f. τραγῶ.

2. In diphthongs α is retained, ε rejected; as,

φαίνω, 2 f. φανῶ; λείπω, 2 f. λιπῶ; φεύγω, 2 f. φυγῶ.

Exc. But liquid dissyllables change *ει* into *α*; polysyllables into *ε*; as,

τείνω, τανῶ; *ἀγείρω, ἀγερῶ.*

3. In consonants *τ* is rejected, and the last of two liquids; as,

τύπτω, τυπῶ; *βάλλω, βαλῶ*; *κάμ· καμῶ.*

Obs. If the last of two consonants is not *τ* or a liquid, or if three consonants concur, the penult cannot be shortened; as, *θάλπω, θαλπῶ*; *μάρπτω, μαρπτῶ.*

SPECIAL RULES.

1. In dissyllables not pure, *ε* before or after a liquid is changed into *α*; as,

πλέκω, πλακῶ; *στέλλω, σταλῶ.*

Exc. But *ε* remains after *λ* in *λέγω, βλέπω, φλέγω.*

2. In a few verbs the characteristic mute of the present is changed into another of its own order; thus,

1. *σμύχω* and *ψύχω* take *-γῶ*; as, *σμύχω, σμυγῶ.*
2. *βλάπτω, κρύπτω* and *καλύπτω* take *-βω*; as, *βλάπτω, βλαβῶ.*
3. *ἅπτω, βάπτω, θάπτω, σκάπτω*, as well as *δρύπτω, ῥίπτω*, and *ῥάπτω*, take *-φῶ*; as, *ἅπτω. ἁφῶ.*

3. Verbs in *-σσω* or *-ζω*, which have *-ξω* in the first future, make *-γῶ* in the second; but those in *-ζω*, which have *-σω* in the first future, make *-δῶ* in the second; as,

πράσσω,	1 f. *πράξω,*	2 f. *πραγῶ.*
κράζω,	„ *κράξω,*	„ *κραγῶ.*
φράζω,	„ *φράσω,*	„ *φραδῶ.*

4. Verbs in *-άω* and *-έω* have the second future like the present contracted, § 222.; as,

τιμάω, 2 f. *τιμῶ*; *φιλέω,* 2 f. *φιλῶ.*

N. B. Some verbs want the second future and the tenses formed from it; viz.

1. Verbs in *-όω.*
2. Pure Polysyllables which have *υ* in the penult.
3. Derivatives in *-άζω, -ίζω, -αίνω*, and *-ύνω.*

4. Verbs in -άω and -έω after a vowel, and such as have more or less than three syllables, § 85.

Exc. Except σχέω, σϐέω, and σπάω, which have -σχῶ, σϐῶ, σπῶ.

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§ 218. THE PERFECT MIDDLE.

RULE. The perfect middle is formed from the second future active, by prefixing the augment, and changing -ῶ into -α; thus,

τύπτω, 2 f. τυπῶ, p. m. τέτυπα.

SPECIAL RULES FOR THE PENULT.

1. ε of the future is changed into ο; as,

λέγω, 2 f. λεγῶ, p. m. λέλογα.
ἀγείρω, ,, ἀγερῶ, ,, ἤγορα.

Exc. 1. Ἔδω, *I eat*, 2 f. ἐδῶ, has ἤδα, Attice ἔδηδα.

Exc. 2. Some polysyllables retain ε; as, ἀγγέλλω, ἀγγελῶ, ἤγγελα. Likewise λαγχάνω and ϐάλλω have sometimes λέλογγα, ϐέϐολα.

2. α of the future, from ε or ει, is changed into ο; as,

πλέκω, 2 f. πλακῶ, p. m. πέπλοκα.
σπείρω, ,, σπαρῶ, ,, ἔσπορα.

3. ι of the future, from ει of the present, is changed into οι; as,

λείπω, 2 f. λιπῶ, p. m. λέλοιπα.

4. α of the future, from η or αι, is changed into η; as,

σήπω, 2 f. σαπῶ, p. m. σέσηπα.
φαίνω, ,, φανῶ, ,, πέφηνα.

Obs. Likewise ϑάλλω and κλάζω have η; thus, τέθηλα, κέκληγα; φεύγω and κεύθω have πέφευγα, κέκευθα, and πέφυγα, κέκυθα.

Ἀκούω wants the 2 future, but has the p. m. ἤκοα, Attice ἀκήκοα.

§ 219. CONJUGATION OF THE VERBS.

A Verb is conjugated through all its primary tenses, as follows:

1.	τύπτω,	τύψω,	τέτυφα,	τυφθήσομαι,	τέτυμμαι.
2.	τύπτω,	τυπῶ,	τέτυπα.		
1.	στέλλω,	στελῶ,	ἔσταλκα,	σταλθήσομαι,	ἔσταλμαι.
2.	στέλλω,	σταλῶ,	ἔστολα.		
1.	πείθω,	πείσω,	πέπεικα,	πεισθήσομαι,	πέπεισμαι.
2.	πείθω,	πιθῶ,	πέποιθα.		

LIST *of* REGULAR VERBS *in* ω, *for exercise in conjugation, and on the preceding* RULES.

λέγω,	κινέω,	κτείνω,	ὁράω, -άσω,
σπείρω,	τρέπω,	κρίω,	ῥέω,
πλήθω,	πληρόω,	ὑβρίζω, -ίσω,	κρίνω,
πλάσσω, -σω,	ἐρωτάω,	λύω,	βάλλω,
πράσσω, -ξω,	χέω,	τρέφω,	σώζω, -σω,
φαίνω,	ἀνύω,	νομίζω, -ίσω,	λείπω,
τέμνω,	ῥίπτω,	κράζω, -ξω,	πλέκω.

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§ 220. OF THE OTHER TENSES.

The other tenses are formed from the primary ones, without any other changes of termination than those exhibited in the examples of the verb. The method of forming them can be learned by inspection more easily than by rules. The following summary shows what tenses are formed from each primary tense, and the manner in which they are formed.

1. *The first and second Future middle.*

The first and second futures *middle* come from the corresponding futures *active*; thus,

τύπτω,	*I strike;*	1. τύψω,	middle τύψομαι.
		2. τυπῶ,	τυποῦμαι.
τρέπω,	*I turn;*	1. τρέψω,	τρέψομαι.
		2. τραπῶ,	τραποῦμαι.

The first future of liquid verbs is inflected like the second; or like the contracted form of verbs in -έω, § 222; thus,

σπείρω, *I sow;* 1st fut. σπερῶ; mid. σπεροῦμαι, -ῇ, -εῖται.

Exc. The three following retain the short vowels in the

second future middle: *πίομαι, I drink; φάγομαι, I eat; ἔδομαι, I eat;* and are declined *πίομαι, πίῃ, πίεται*; not *πιοῦμαι, πιῇ, πιεῖται*, &c. Sometimes, also, *βλάβεται*, for *βλαβεῖται*; *γένεσθαι* for *γενεῖσθαι*.

II. *The second Future Passive.*

The second future passive comes from the second future active; as,

τυπῶ, τυπήσομαι; *τραπῶ, τραπήσομαι.*

III. *The Aorists.*

Through all the voices, the aorist comes from its corresponding future; thus,

In the Active Voice.

Fut.	*Aor.*	*Fut.*	*Aor.*
1. *τύψω,*	*ἔτυψα.*	*τρέψω,*	*ἔτρεψα.*
2. *τυπῶ,*	*ἔτυπον.*	*τραπῶ,*	*ἔτραπον.*

In the Middle Voice.

1. *τύψομαι,*	*ἐτυψάμην.*	*τρέψομαι,*	*ἐτρεψάμην.*
2. *τυποῦμαι,*	*ἐτυπόμην.*	*τραποῦμαι*	*ἐτραπόμην.*

In the Passive Voice.

1. *τυφθήσομαι,*	*ἐτύφθην.*	*τρεφθήσομαι,*	*ἐτρέφθην.*
2. *τυπήσομαι,*	*ἐτύπην.*	*τραπήσομαι,*	*ἐτράπην.*

Exc. 1. The first aorist of liquid verbs makes the penult long, by changing *ε* into *ει*, and making the doubtful vowel long; thus,

πείρω,	*περῶ,*	*ἔπειρα,*	*ἐπειράμην.*
μένω,	*μενῶ,*	*ἔμεινα,*	*ἐμεινάμην.*
ψάλλω,	*ψαλῶ,*	*ἔψαλα,*	*ἐψαλάμην.*
φαίνω,	*φανῶ,*	*ἔφανα,*	*ἐφανάμην.*
κρίνω,	*κρινῶ,*	*ἔκρινα,*	*ἐκρινάμην.*
μολύνω,	*μολυνῶ,*	*ἐμόλυνα,*	*ἐμολυνάμην.*

Exc. 2. The Attics change *α* into *η*; thus,

ἔψαλα,	Atticè,	*ἔψηλα,*	*ἐψηλάμην.*
ἔφανα,	Atticè,	*ἔφηνα,*	*ἐφηνάμην.*
ἐμίανα,	Atticè,	*ἐμίηνα,*	*ἐμιηνάμην.*

Obs. Some pure verbs, which form verbs in *-μι*, and also others derived from them, having no second future, form the *second* aorist from the verb in *-μι*; (§ 103. Obs. 4.) thus;

γιγνώσκω, from γνόω, forms γνᾶμι, 2nd aor. ἔγνων.
ἁλίσκω, ἁλόω, ἁλῶμι, ἥλων.
βαίνω, βάω, βῆμι, ἔβην, &c.

IV. *The Imperfect and Pluperfect.*

In all the voices, the imperfect comes from the present; and the pluperfect from the perfect; thus,

	PRESENT.	IMPERFECT.
A.	τύπτω,	ἔτυπτον.
M. and P.	τυπτόμαι,	ἐτυπτόμην.
	PERFECT.	PLUPERFECT.
A.	τέτυφα,	ἐτετύφειν.
M.	τέτυπα,	ἐτετύπειν.
P.	τέτυμμαι,	ἐτετύμμην.

V. *The Paulo-post-future.*

The paulo-post-future is formed from the 2d pers. sing. perf. ind. pass. by changing *-αι* into *-ομαι*, and is inflected like the 1st future middle through all its moods; as,

1st fut. mid. τύψομαι, τυψοίμην, τύψεσθαι, &c.
Paulo-post-fut. τετύψομαι, τετυψοίμην, τετύψεσθαι, &c.

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§ 221. THE PRIMARY TENSES, AND THE TENSES DERIVED FROM THEM.

τύπτω, I strike.

Primary Tenses.	*Tenses formed from them.*
From τύπτω are formed	Imperf. act. ἔτυπτον, pres. mid. and pass. τύπτομαι.
	Imperf. mid. and pass. ἐτυπτόμην.
From τύψω, - - -	Aor. 1 act. ἔτυψα, fut. 1 mid. τύψομαι, aor. 1. mid. ἐτυψάμην.
From τέτυφα, - - -	Pluperf. act. ἐτετύφειν.
From τυφθήσομαι, -	Aor. 1. pass. ἐτύφθην.
From τέτυμμαι, - -	Pluperf. pass. ἐτετύμμην.
From τυπῶ, - - -	Aor. 2. act. ἔτυπον, fut.. 2. mid. τυποῦμαι, aor. 2. mid. ἐτυπόμην, fut. 2. pass. τυπήσομαι, aor. 2. pass. ἐτύπην.
From τέτυπα, - - -	Pluperf. mid. ἐτετύπειν.

§ 222. CONTRACT VERBS. ACTIVE.

Present.		τιμ-		φιλ-		δηλ-	
Ind.	S.	άω	-ῶ	έω	-ῶ	όω	-ῶ
		άεις	-ᾷς	έεις	-εῖς	όεις	-οῖς
		άει	-ᾷ	έει	-εῖ	όει	-οῖ
	D.	——	——	——	——	——	——
		άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
	P.	άομεν	-ῶμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
		άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		άουσι	-ῶσι	έουσι	-οῦσι	όουσι	-οῦσι
Subj.	S.	άω	-ῶ	έω	-ῶ	όω	-ῶ
		άῃς	-ᾷς	έῃς	-ῇς	όῃς	-οῖς
		άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
	D.	——	——	——	——	——	——
		άητον	-ᾶτον	έητον	-ῆτον	όητον	-ῶτον
		άητον	-ᾶτον	έητον	-ῆτον	όητον	-ῶτον
	P.	άωμεν	-ῶμεν	έωμεν	-ῶμεν	όωμεν	-ῶμεν
		άητε	-ᾶτε	έητε	-ῆτε	όητε	-ῶτε
		άωσι	-ῶσι	έωσι	-ῶσι	όωσι	-ῶσι
Opt.	S.	άοιμι	-ῷμι	έοιμι	-οῖμι	όοιμι	-οῖμι
		άοις	-ῷς	έοις	-οῖς	όοις	-οῖς
		άοι	-ῷ	έοι	-οῖ	όοι	-οῖ
	D.	——	——	——	——	——	——
		άοιτον	-ῷτον	έοιτον	-οῖτον	όοιτον	-οῖτον
		αοίτην	-ῴτην	εοίτην	-οίτην	οοίτην	-οίτην
	P.	άοιμεν	-ῷμεν	έοιμεν	-οῖμεν	όοιμεν	-οῖμεν
		άοιτε	-ῷτε	έοιτε	-οῖτε	όοιτε	-οῖτε
		άοιεν	-ῷεν	έοιεν	-οῖεν	όοιεν	-οῖεν
Imp.	S.	αε	-α	εε	-ει	οε	-ου
		αέτω	-άτω	εέτω	-είτω	οέτω	-ούτω
	D.	άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		αέτων	-άτων	εέτων	-είτων	οέτων	-ούτων
	P.	άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		αέτωσαν	-άτωσαν	εέτωσαν	-είτωσαν	οέτωσαν	-ούτωσαν
Inf.		άειν	-ᾶν	έειν	-εῖν	όειν	-οῦν
Part.	M.	άων	-ῶν	έων	-ῶν	όων	-ῶν
	F.	άουσα	-ῶσα	έουσα	-οῦσα	όουσα	-οῦσα
	N.	άον	-ῶν	έον	-οῦν	όον	-οῦν

Imperf.		ἐτιμ-		ἐφιλ-		ἐδηλ-	
Ind.	S.	αον	-ων	εον	-ουν	οον	-ουν
		αες	-ας	εες	-εις	οες	-ους
		αε	-α	εε	-ει	οε	-ου
	D.	——	——	——	——	——	——
		άετον	-ᾶτον	έετον	-εῖτον	όετον	-οῦτον
		αέτην	-άτην	εέτην	-είτην	οέτην	-ούτην
	P.	άομεν	-ῶμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
		άετε	-ᾶτε	έετε	-εῖτε	όετε	-οῦτε
		αον	-ων	εον	-ουν	οον	-ουν

CONTRACT VERBS. MIDDLE AND PASSIVE.

τιμ-		φιλ-		δηλ-	
άομαι	-ῶμαι	έομαι	-οῦμαι	όομαι	-οῦμαι
άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
άεται	-ᾶται	έεται	-εῖται	όεται	-οῦται
αόμεθον	-ώμεθον	εόμεθον	-ούμεθον	οόμεθον	-ούμεθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αόμεθα	-ώμεθα	εόμεθα	-ούμεθα	οόμεθα	-ούμεθα
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
άονται	-ῶνται	έονται	-οῦνται	όονται	-οῦνται
άωμαι	-ῶμαι	έωμαι	-ῶμαι	όωμαι	-ῶμαι
άῃ	-ᾷ	έῃ	-ῇ	όῃ	-οῖ
άηται	-ᾶται	έηται	-ῆται	όηται	-ῶται
αώμεθον	-ώμεθον	εώμεθον	-ώμεθον	οώμεθον	-ώμεθον
άησθον	-ᾶσθον	έησθον	-ῆσθον	όησθον	-ῶσθον
άησθον	-ᾶσθον	έησθον	-ῆσθον	όησθον	-ῶσθον
αώμεθα	-ώμεθα	εώμεθα	-ώμεθα	οώμεθα	-ώμεθα
άησθε	-ᾶσθε	έησθε	-ῆσθε	όησθε	-ῶσθε
άωνται	-ῶνται	έωνται	-ῶνται	όωνται	-ῶνται
αοίμην	-ῴμην	εοίμην	-οίμην	οοίμην	-οίμην
άοιο	-ῷο	έοιο	-οῖο	όοιο	-οῖο
άοιτο	-ῷτο	έοιτο	-οῖτο	όοιτο	-οῖτο
αοίμεθον	-ῴμεθον	εοίμεθον	-οίμεθον	οοίμεθον	-οίμεθον
άοισθον	-ῷσθον	έοισθον	-οῖσθον	όοισθον	-οῖσθον
αοίσθην	-ῴσθην	εοίσθην	-οίσθην	οοίσθην	-οίσθην
αοίμεθα	-ῴμεθα	εοίμεθα	-οίμεθα	οοίμεθα	-οίμεθα
άοισθε	-ῷσθε	έοισθε	-οῖσθε	όοισθε	-οῖσθε
άοιντο	-ῷντο	έοιντο	-οῖντο	όοιντο	-οῖντο
άου	-ῶ	έου	-οῦ	όου	-οῦ
αέσθω	-άσθω	είσθω	-εισθω	οέσθω	-ούσθω
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αέσθων	-άσθων	είσθων	-είσθων	οέσθων	-ούσθων
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
αέσθωσαν	-άσθωσαν	είσθωσαν	-είσθωσαν	οέσθωσαν	-ούσθωσαν
άεσθαι	-ᾶσθαι	έεσθαι	-εῖσθαι	όεσθαι	-οῦσθαι
αόμενος	-ώμενος	εόμενος	-ούμενος	οόμενος	-ούμενος
αομένη	-ωμένη	εομένη	-ουμένη	οομένη	-ουμένη
αόμενον	-ώμενον	εόμενον	-ούμενον	οόμενον	-ούμενον

ἐτιμ-		ἐφιλ-		ἐδηλ-	
αόμην	-ώμην	εόμην	-ούμην	οόμην	-ούμην
άου	-ῶ	έου	-οῦ	όου	-οῦ
άετο	-ᾶτο	έετο	-εῖτο	όετο	-οῦτο
αόμεθον	-ώμεθον	εόμεθον	-ούμεθον	οόμεθον	-ούμεθον
άεσθον	-ᾶσθον	έεσθον	-εῖσθον	όεσθον	-οῦσθον
αέσθην	-άσθην	είσθην	-είσθην	οέσθην	-ούσθην
αόμεθα	-ώμεθα	εόμεθα	-ούμεθα	οόμεθα	-ούμεθα
άεσθε	-ᾶσθε	έεσθε	-εῖσθε	όεσθε	-οῦσθε
άοντο	-ῶντο	έοντο	-οῦντο	όοντο	-οῦντο

§ 223. ANALYSIS AND TRANSLATION.

[*Modified from Mons. De Sacy's Principles of General Grammar.*]

Every person, in expressing his ideas by speaking or writing, performs the operation of composition, or constructing sentences out of the simple elements that compose them. The reverse of this, or the reducing of sentences into their simple elements, is Analysis. Now, as in constructing sentences, due regard must be paid to certain established rules of speech called the rules of syntax, so we must be guided by the same rules in analyzing them.

In translating from one language into another, both operations are carried on at the same time. The sentence to be translated is analyzed, and then combined into a new sentence in the translation. It is obvious, therefore, that without correct analysis there can be no correct translation, and to these a knowledge of the rules of construction in both languages is indispensable.

Analysis.

The constituent parts of simple and compound sentences have already been mentioned, § 126., and need not be here repeated. But for the further illustration of the subject, it may be noticed that simple sentences may be combined into a compound sentence in four different ways. 1. The subject may be compound and the predicate simple, but common to both parts of the subject; as, "*time* and *tide* WAIT for no man," i. e. "*time* waits for no man," "*tide* waits for no man." 2. The subject may be simple and the predicate compound; as, "time is fleeting, and should be diligently improved;" i. e. "time is fleeting;" "time should be diligently improved." 3. Both the subject and the predicate may be compound, and then the compound sentence will contain as many simple sentences as there are distinct ideas in both: as, "luxurious living and high pleasures produce languor and satiety;" i. e. "luxurious living produces languor," "luxurious living produces satiety;" "high living produces languor," "high living produces satiety." 4. Simple sentences consisting of separate subjects and separate predicates may be conjunctively united into one compound sentence; as, "the ox knoweth his owner, and the ass (knoweth) his master's crib, but Israel doth not know, my people do not consider."

Note. It must be noticed, however, that two or more nouns combined, are to be regarded as *one subject*, when the predicate can be affirmed of them *only as combined*, and not separately; thus, "three and two make five;"—"virtue and vice are opposite qualities,"—"He and I are of the same age;" are all simple propositions, having each but one subject and one predicate—though the predicate consists of two nouns.

2. In every simple proposition we must distinguish between the *Grammatical* subject and predicate, and the *Logical* subject and predicate. The Grammatical subject is the simple name or thing spoken of, without, or separated from all modifying words or clauses. The Logical subject is the *same word* in connexion with all qualifying or restricting expressions which *go to make* up the full idea of the thing spoken of. The Grammatical predicate *is* the word containing the simple affirmation made respecting the

subject; the Logical is that word combined with all those that modify it in any way. Thus, in the sentence—"An inordinate desire of admiration often produces a contemptible levity of deportment,"—the Grammatical subject is "*desire*," the grammatical predicate is "*produces*." The Logical subject is, "An inordinate desire of admiration;" the Logical predicate is "produces often a contemptible levity of deportment." All those circumstances, qualifications, restrictions, &c., connected with either subject or predicate in whatever manner expressed, are called *adjuncts*. If a subject or predicate has no adjunct, it is *incomplex*, and there is no difference between the grammatical and the logical; as, *life is short*. But when a subject or predicate is combined with its adjuncts, it is then said to be *complex*, and the Grammatical and Logical subject or predicate must be distinguished as above.

3. The adjuncts of a subject or predicate may be an adjective, participle, adverb, phrase, or a restrictive or descriptive proposition, joined with it by a relative or other conjunctive term. When the predicate is an active verb, then the noun or pronoun, or whatever else it governs as its object, with all that belongs to its construction in the sentence, is its adjunct, and is called the *complement* of the verb; and this like the subject or the predicate is grammatical or logical, complex or incomplex, according as it consists of single term, expressing a simple idea, or has other modifying adjuncts connected with it.

In addition to the illustration of these principles by the examples already furnished, we may exemplify them in the following sentence from Cicero pro Arch. 1.

"*Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur*," "All the arts which pertain to civilization have a certain common bond, and are connected together as it were by a certain affinity between them."

The subject or thing here spoken of is *artes*, and of this two things are affirmed. The sentence is, therefore, compound, having a simple subject and a compound predicate, and may, therefore, be resolved into two simple propositions; thus,

1. *Omnes artes quæ humanitatem pertinent habent quoddam commune vinculum;* and,

2. *Omnes artes quæ ad humanitatem pertinent quasi cognatione quadam inter se continentur.*

1. The first simple proposition may be analyzed thus,

I. THE SUBJECT. Here the logical subject is "*Omnes artes quæ ad humanitatem pertinent.*" It is complex, containing the grammatical subject *artes* which is the nominative to the verb in the predicate, and, connected with it as adjuncts; 1. the qualifying adjective *omnes* in concord with it; and 2. the restrictive subordinate sentence, *quæ ad humanitatem pertinent*, restricting the meaning of *artes* by its relation to *humanitatem*. This restrictive proposition is connected with *artes* by the relative *quæ* agreeing with it, and which, as it stands instead of the noun in the nominative case without an adjunct, is incomplex, and is both the grammatical and logical subject of the proposition. Again, the logical predicate in this restrictive proposition is complex, consisting of the grammatical predicate *pertinent*, and its adjunct, *ad humanitatem*.

II. THE PREDICATE. The logical predicate is, *habent quoddam commune vinculum*. It is complex, consisting of the grammatical predicate *ha-*

bent agreeing with its nominative or subject *artes*, and having its object or complement *vinculum* under regimen in the accusative. This again is qualified by its adjunct *quoddam commune*, and these together make up the complex or logical complement of the verb *habent*.

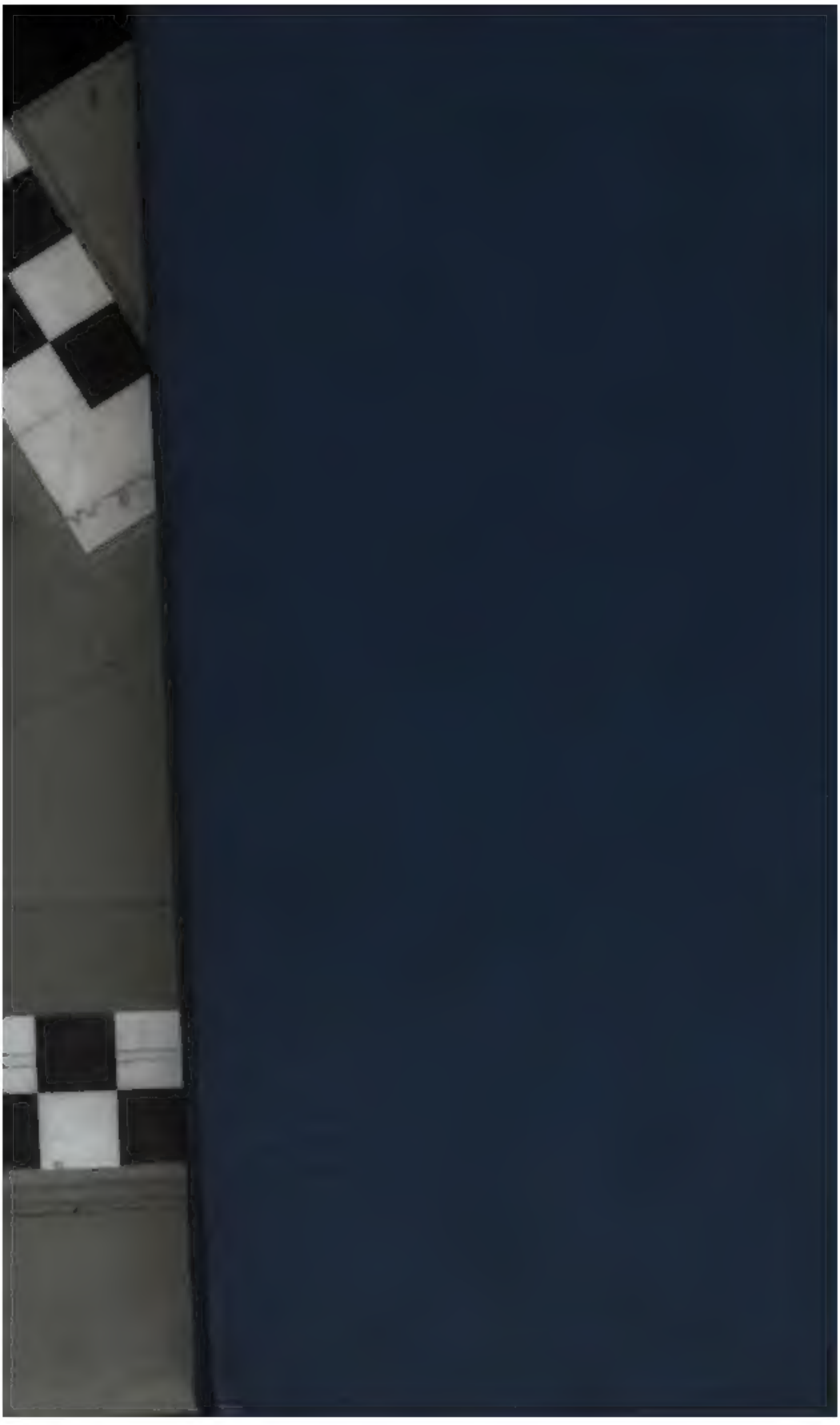
2. The second simple sentence may be analyzed thus,

I. THE SUBJECT. This is the same as in the first.

II. THE PREDICATE. The logical predicate here is *quasi cognatione quadam inter se continentur*. It is complex, consisting of the grammatical predicate *continentur* in the passive form, also agreeing with its subject or nominative *artes*, and a twofold adverbial adjunct expressing 1st. by the phrase *cognatione quadam*, the *means* by which the connexion predicated by *continentur* is effected, and that softened by the adverb of comparison *quasi;* and 2d. by the phrase *inter se*, expressing the *manner* of the connexion intended.

Moreover these two simple sentences are combined into one compound sentence by the conjunctive particle *et*.—This mode of analysis may be employed by the student in any sentence whether English, Latin, or Greek, and will generally be found a pleasant, as well as profitable exercise.

Translation.

From these remarks it is obvious that in translating a sentence it is necessary first to analyze it, if a compound one, into the simple sentences of which it is composed, and then to translate them in their order. In proceeding with the analysis of simple sentences the first thing necessary is to find the grammatical subject and predicate, i. e. the nominative and verb: on these all the other parts of the sentence depend. Except in the *Oratio Obliqua*, the subject or nominative will commonly be a noun or pronoun in the nominative case near the beginning of the sentence, and the predicate will generally be the verb in the indicative mood (or the imperative) agreeing with the nominative in number and person, in any tense except the pluperfect, which is almost always found in a subordinate clause. Having thus found the verb and its nominative, begin with the latter, and combine with it all its adjuncts, i. e. all words agreeing with it, governed by it, or depending upon it in any way, so as to make up the complete logical subject; and then, second, take the verb, and in like manner connect with it all words governed by it, depending upon it, or modifying it by circumstances of time, place, manner, &c. so as to make up the complete logical predicate and in this manner proceed with every simple sentence till the whole is completed.

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